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NEW-JERUSALEM MAGAZINE.

Vol. XV.

JULY, 1891.

No. 7.

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"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

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VOL. XV.—NEW SERIES.—No. 7.

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THE MIRACULOUS CONCEPTION.

THE Son of Man has many admirers. Men of every class respect and love Him as He stood revealed in human nature. They accord honors to Him such as were never accorded to another ; build churches in His name ; address hymns to Him ; make the story of His life the great theme of religion ; refer to Him as to no other authority ; pattern after Him ; carry on benevolent and reform movements "in His name." All this men do — do it earnestly, lovingly ; believe that His Spirit is still animating them and upholding His Church.

But the larger truth that the Humanity upon which men rightly bestow their highest affection was conceived of the Holy Ghost and born of a virgin ; that by "glorification" it became one with the Divine ; that in Divine Humanity the Lord is the one eternal Source of life, of love, of truth ; that whereas He once accommodated Himself to our conditions by appearing in a natural form and body, every trammel of the flesh has been removed, and that in His Divine Humanity He now reigns the only God of heaven and earth — this, it would seem, many do not accept. And yet, to the New-Churchman the Divinity of the Lord's Humanity is the foundation stone of the Christian religion.

Very impressive it is to note in the Gospels how careful the Lord was that men's reverence for Him should not simply be hero-worship ; for the Saviour, even in the days when He

was crucified, was not without His admirers. They thronged about Him as He entered Jerusalem, and made the city ring with their "Hosannahs!" They followed Him from village to village; and sometimes when He withdrew to secluded places that He and His disciples might gain a little needed rest, the people, learning where He was, would come to Him by thousands. And well they might—for He not only healed their sick, but He talked to them as no scribe could do of "the kingdom of heaven," and presented to them a religion of love, of personal kindness and forgiveness, of spiritual equality, of unselfish service, such as was new indeed; and all this excited not only the greatest curiosity and wonder, but the greatest personal enthusiasm. Bright with cunning, the Pharisees tried to explain His miracles by ascribing them to Satanic power; but the people quickly replied, "He is a good man"; and some went much further, and said, "He must be a prophet"; whilst others asked point blank whether the expected Messiah Himself could excel His works of miracle and love. So there was much enthusiasm and admiration among a certain class. They would wait for an opportunity to touch the hem of His robe; they would bring their sick and lay them in the streets where it was thought He would pass by. Many of them claimed to be His disciples, and went about with Him, and sometimes undertook to do works like Him.

And now the thought comes, what would all this mean if the Lord were simply man? If He were simply man, was it right for men to give, or for Him to receive, worship? Was it right for Peter to proclaim Him the Christ, the Son of God Most High? Was it right for the Samaritan leper to turn back in the fulness of his gratitude and worship Him? When John the Evangelist, awed by the vision of the spiritual world and its wonders, fell at the feet of his angel guide, and would have worshipped him, the angel restrained him and said, "See thou do it not; . . . worship God." Was it best, then, that the Saviour should be worshipped if He were only a man, or if the people had no higher thought of Him than that He was a man? "Why callest thou Me good?" He asked of the

rich young ruler who came and knelt to Him ; " there is but one good : that is God." And unless the young man felt that he was appealing to the Divine in Him, the Lord, it is plain, wished him to see that worship offered to one who was thought of only as a rabbi, was not right.

And the moment we begin to examine this point, we find the Gospels rich in testimony of two facts :

1. The Lord presented Himself as being essential to man's spiritual life. He is the Bread that cometh down from heaven that men may eat thereof and not die. " Without Me ye can do nothing." " Abide in Me, and I in you ; as the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in Me." " I am the Way, the Truth, and the Life." " Come unto Me all ye that labor and are heavy laden, and I will give you rest."

2. The Lord emphasized, at every turn, that He spoke, lived, and acted from the Divine in Himself, and not from Himself apart from the Divine. " The words that I speak unto you, I speak not of myself." " My doctrine is not mine ; but His that sent Me." " I can of Mine own self do nothing." The Lord is telling us that the wisdom and the power in Him are not, as men are fond of saying, the result of any natural development ; they are, rather, the very Divine wisdom and power of love received and manifested by Him. " I am come to seek and to save that which was lost." Such work in His hands was Divine. To Himself, to men on the earth, it should appear as Divine. They praised Him for His gracious words ; but He told them that He spake not from Himself but from the Father in Him. They praised Him for His works. " He hath done all things well," they cried ; " He maketh both the deaf to hear and the dumb to speak." But He told them : " The Father that dwelleth in Me, He doeth the works." All the kindly acts, all the sacrifices that were being made for them — the seeking, and finding, and bringing home once more — He would not let them think of all this as though it were simply the result of human benevolence. Let them know that all this desire and effort to re-

deem and save was the Divine desire. "I came not to do Mine own will ; but the will of Him that sent Me."

In this thought of the Divine character of all that the Lord did and said, the early Christians found strength and comfort. Men did believe that life, comfort, saving help came from the risen Lord. Simple and child-like that faith was, if the annalists of the early church can be believed. They did not formulate it, for a time, into theological "articles" of belief. They might not have been able to do so. They were content to believe and feel that the Lord was very near to them ; that He was the Saviour so long promised, Israel's consolation, the world's hope ; and, as Paul expressed it, that in Him dwelleth all the fulness of the Godhead bodily.

And I have dwelt at some length upon this, because it is important to understand how the Lord regarded and presented His mission, and how His followers, through whose labors the Christian Church became established, regarded it. To know this is essential to forming any just estimate of what is really involved in the work of "destructive criticism" so called. For "if the foundations be destroyed, what can the righteous do?" No amount of critical knowledge can remove these two facts :

1. That on the testimony of the Gospels, the Saviour believed that the Divine was in Him — that He lived, spoke, and acted from that Divine — and that because of the Divine in Him He could assume powers and relationships impossible to men on the earth ; and

2. That His apostles and the early converts believed these things with all their hearts, and looked to Him as having all power in heaven and on earth.

I believe that the Christ is less a fact of cold theology than before — more a person, more a friend. More good is undertaken and done in the name and in the spirit of Him who said "Follow Me," than at any time since the Christian Church began. But let us not mistake. With all the personal attachment which it seems certain the Christian world feels in its contemplation of the life of the Son of Man, with all its happy enthusiasm for that ideal of charity and unselfish

service which He has set before us, nevertheless, the thought with so many — both in and out of the churches — now is, that the virgin-birth is hardly to be insisted upon as true; and that for all He was so sinless, so perfect in love, in wisdom, in patient devotion, He yet was sprung from our own race. Note the following questions and answers taken from a recently published catechism:

Q. Where was Jesus born?

A. Probably in Nazareth, a small hill town in Galilee.

Q. Why do Matthew and Luke, then, say He was born in Bethlehem?

A. These stories about His birth are very late and of no authority. The Jews expected their Messiah to be born in Bethlehem; so, after the people came to believe that Jesus was the Messiah, this belief grew up.

Q. Have stories of a virgin-birth and miraculous powers been told of others?

A. Yes; of many others. They were told of Gautama, of Plato, of Cæsar, of Apollonius, and also of many Catholic saints.

Q. Did the people of those days care for proof?

A. No; they easily believed any story that pleased them.

And yet the Lord had to say, "O fools, and slow of heart to believe all that the prophets have spoken." The apostles, it is written, "believed not for joy" the news which the women brought them on the day of the Resurrection. And Thomas declared: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

Q. What kind of a man was Jesus?

A. He was the great radical reformer and leader of His age.

Q. What is His rank among men?

A. He is the greatest religious leader of the world.

How do we know that? If, as appears further on in this catechism, the Lord entertained a mistaken belief that "with the angels as an escort" He would soon return after His death "to establish the kingdom of God on earth"; that "He shared the belief of His age and His people concerning [science, politics, and great social questions]"; that He did

not "help the world to settle any great intellectual problem," why may He not be outranked as a religious leader by those who have grown wise in such matters?

And yet our object is not so much to contend, as to try to understand where men are as to their thought and feeling about the Son of Man, and what prevents a full acceptance of Him in Divine Humanity. From such statements as I have just read, and from the discussions growing out of the well-known MacQueary trial, it would appear that one most serious obstacle to faith with many is the virgin-birth, as recorded in two of the Gospels. To account for the presence of these stories, it is declared that they grew up "long after" the Lord's death. This is a favorite way of disposing of everything in the New Testament appertaining to the miraculous. Says this catechism already referred to:

People have always told wonderful stories of the wonderful men they have come to admire and worship.

A very plausible explanation, except that, in this case, it utterly ignores the attitude which, both by word and by deed, the Saviour took and which led to His final condemnation by the church rulers who accused Him of blasphemy on this ground: "For a good work we stone Thee not; but for blasphemy; and *because that Thou being a man makest Thyself God.*" Furthermore, unless the story of the Nativity, as given in St. Luke's Gospel, be an addition of a later age, that story could not have grown up "many years" after the Saviour's death; for it is now practically conceded by friend and foe that this third Gospel, together with the Acts, was written by one Luke a companion of Paul.

It might be claiming too much to declare that the "Ignatian controversy" is settled; but certain it is that very many regard as authentic the martyrdom of Ignatius in Rome, not later than 116 A. D., or on the more generally accepted supposition of a two-fold expedition of Trojan against the Parthians, that he perished Dec. 20, 107 A. D. In his epistle to the Ephesians (I quote from the shorter version), he writes:

For our God, Jesus Christ, was, according to the appointment of God, conceived in the womb by Mary, of the seed of David, but by the Holy Ghost. . . . Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord ; three mysteries of renown which were wrought in silence by God.*

Justin Martyr, whose writings are among the most important that have come down from the second century, is known to have lived in the reign of Antoninus Pius ; and it is almost equally certain that he suffered martyrdom in the reign of Marcus Aurelius. Approximately, then, the date of his birth may be given as 114 A. D., and that of his death 165 A. D. This is still near to the apostolic age ; and yet in the " Dialogue with Trypho," the genuineness of which is not doubted, appears a full account of the Nativity closely following the narrative as given in St. Matthew :

And Joseph [writes this " Father "] the spouse of Mary, who wished at first to put away his betrothed Mary, supposing her to be pregnant by intercourse with a man, that is, from fornication, was commanded in a vision not to put away his wife ; and the angel who appeared to him told him that what is in her womb is of the Holy Ghost. Then he was afraid, and did not put her away ; but on the occasion of the first census which was taken in Judea, under Cyrenius, he went up from Nazareth, where he lived, to Bethlehem, to which he belonged, to be enrolled ; for his family was of the tribe of Judah, which then inhabited that region.

And yet, supposing the accounts of the Incarnation as given in St. Matthew's and St. Luke's Gospels to be authenticated beyond the peradventure of a doubt, the fact of the miraculous conception would still remain unexplained, and would still set many a mind to asking, " How could such a thing be ? " For apparently it is contrary to the course of nature. And very likely many who take up with the critical objections to the authenticity of the Gospel records, do so chiefly because it seems to afford an escape from an apparent impossibility. To some minds little or no perplexity will arise ; for to some it is granted to have a perception that a thing is so

* Epistle of Ignatius to the Ephesians. (CH. xviii. xix.)

without having to dwell upon the causes or the means. And many, shall we not hope, from some experience of the power that does come from the Lord's life when He is looked to with a pure heart, have a sense of certainty that He is indeed man's Saviour.

But others, no less anxious perhaps to believe, will wish, if it be possible, to know how He could come among us as the Gospels declare. That we can fully grasp so stupendous, yea, so sacred a subject, is not supposed ; that we can be helped rationally to think of it, is hoped.

There is a very remarkable description given by Swedenborg, of the first created form of man's life, which he calls man's "initiament." (D. L. W. 432.) The description is all the more remarkable because the subject of it was disclosed by the angels, and seen in the light of heaven for the sake of instruction on what is otherwise beyond the range either of observation or experience. For, according to Swedenborg, and as we may know from reason, the very first or primitive thing in man is spiritual. Being spiritual it is not visible by natural light. But Swedenborg declares that it was granted him to see a type of it in heavenly light, that he might have a knowledge of the true nature of that which is primitive in man's formation. And this is what he saw : "Something like a very small image of a brain with a delicate delineation of a certain face in front without appendage." Composed of spiritual substances this "initiament" was, having the appearance of little globules or spherules which existed in a three-fold order — those which were outermost, those which were still finer and within the outermosts, and those again which were the finest of all and inmost of all.

This type, which it was granted him thus to see and describe, was the spiritual mind in its primitive form, already imaging the three degrees according to which we are accustomed to think of man and of heaven — each degree, like the different spherules seen, composed of the spiritual substances proper to that degree.

This "initiament," which gradually becomes enveloped and protected within successive clothings until finally a physi-

cal body is formed, is from the father. The material seed appears to be a means simply of conveying the true seed or initiamment to the mother. It is not a part of the living organism which is slowly and silently developed into a human being or soul.

"The seed of man," writes Swedenborg, "is conceived interiorly in the understanding, and is formed in the will, and thence is transferred into the testicle where it puts on a natural covering: and so it is carried on into the womb, and enters the world." (T. C. R. 584.)

The true seed, then, is something wholly invisible, yea, something altogether spiritual, clothed upon by natural substances for the sake of conveyance. Moreover the function of the female organ of generation appears to be to remove the natural coverings in which it is conveyed, and thus to set free in the ovum the pure spirit which is to serve as the initiamment of the being or soul to be born into the world. The following is a sentence in explanation of this point taken from the chapter on "Generation and Regeneration," in Mr. Worcester's book on "Physiological Correspondences":

When received, this outer clothing [of the seed] appears to be separated or absorbed by the neck of the womb; the second [clothing, — for the seed appears to be triply-clad] by the womb itself before the entrance into the Fallopian tubes; and the third by the Fallopian tubes, setting free the pure spirit to enter the ovum.*

This, then, from the testimony afforded by Swedenborg, appears clear: that the initiamment or primitive form in man, the very first thing in conception, is a spiritual organism, reflecting even in miniature the triplicate order of heaven, and compacted of the substances answering to the degrees of the three heavens. This spiritual mind is successively clothed upon by substances forming the natural mind and spiritual body; and this in turn is clothed in a physical body, woven by the mother of such substances as are of the natural world. Unless that primitive, rudimental, and, as we have seen, spir-

* Rev. John Worcester's "Physiological Correspondences," p. 324.

itual form, were at once clothed in the "purest substances of nature" supplied for the purpose by the mother, it would not gain permanence, and subsequent growth would be impossible.

Man receives from his father all that is internal, his very soul or life is from the father; but he receives from his mother, all that is external. In a word, the interior man or the spirit is from the father, but the exterior man or the body is from the mother. (A. C. 1815.)

Turn now to the words of the angel as set down in the Gospel: "That which is conceived in her is of the Holy Ghost." We are prepared to think of this as something wholly spiritual. We are prepared to think of it as the initiament used in the formation of the Lord's Human. Like the initiament in man, it is composed of the substances of the heavenly world, for it is purely spiritual. And the "miraculous" part of this conception would be, that instead of being derived from man as a father and conveyed to the virgin's womb in the ordinary manner, it has been formed or moulded by the Divine Itself, and without the ordinary means of conveyance has been placed in the ovum of her who was hailed as blessed among women; that in the silent, mysterious way, which is the way of all birth, it might become clothed in a natural body and be born among men.

Note, then, some of the results which must follow from this conception, which, we may say, was so immediately under the Divine auspices. And in the first place, and as being the primal cause of all other differences, the very "inmost," that which first receives life from the Lord, was in this Humanity, whose formation we are studying, not a created form recipient of life as with man, but it was the very Divine Life Itself. (T. C. R. 18-24.)

Note, also, that in the case of the Lord, the initiament was not an "offshoot" (T. C. R. 103, 110; A. C. 1999, 2194) from the soul of a man, but was created by the Divine Itself. On account of which these two things follow:

1. Although rudimentary in form, the initiament would be

Divine in first principles, and would affect, and, so to say, impregnate all the lower degrees with Divine life. This would be in accordance with a law of life and of birth which Swedenborg has thus stated :

That the inmost of life, which is from the father, is continually flowing in and operating upon the external which is from the mother and endeavoring to make this like itself, even in the womb, may be manifest from sons, in that they are born with the inclinations of the father, and sometimes grandchildren and great-grandchildren with the inclinations of the grandfather and the great-grandfather; this is because the soul which is from the father continually wills to make the external which is from the mother like itself and an image of itself. (A. C. 6716.)

2. Consider also this point of difference, which would have such an important result not only upon the state of the Human at birth, but upon its subsequent growth and glorification :

The initiament in man is an offshoot from a human father, created capable of receiving life from the Lord. It is of necessity limited and finite. With the Lord, this initiament, or spiritual mind, was from the Divine and was formed of the very purest "substances composing the organic forms of the heavens from which it was assumed." All that the heavens had received of the Divine before the Incarnation was, so to say, gathered up, and stored in the Human. It was the Divine as it existed in the heavens — the Divine as received by the angels of those heavens; not absolutely Divine, but capable of becoming so. At birth, then, the Lord's spiritual mind was filled with all the good and truth constituent of the angelic heavens at that time. (A. C. 4963.) Instead of being undeveloped, as in the case of common infants, it was wonderfully stored with the purest good and truth appertaining to the angels of heaven up to the time of the Incarnation. This is what is meant by its being said that the Lord, differently from all others, was born a "spiritual-celestial man."

"All men whatsoever," writes Swedenborg, "are born natural, with the power to become celestial or spiritual; but the Lord alone was born spiritual-celestial." (A. C. 4592.)

See, then! This Humanity born into the world, conceived as we believe differently from our ordinary natures, in that the initiament, formed of spiritual substances composing the degrees of angelic life, clothed upon successively by substances less primitive, received by the mother and clothed with a body woven of the substances of the natural world — this primitive form in the case of the Incarnation, was Divinely moulded. That is to say, without the usual agency of a human fatherhood, and thus avoiding the taint and limitations which go with such a fatherhood, and which are never wholly obliterated, these primitive and altogether invisible substances, these first things in the creation of a human organism, were divinely gathered and moulded into that primitive form which the Virgin Mary clothed with a body, and which, when born, she wrapped in swaddling-clothes and placed in a manger. More richly stored than with any man, pure and true with the purity and truth belonging to the heavens, gathered and formed by a power of wisdom that does not err, this initial or primitive mind was, indeed, as the Gospels declare a “holy thing.”

And now, think of this mind and nature to which we give the general name “Humanity,” formed, we may say, under the Divine auspices, not avoiding the way of entrance into this world by which we all have come, and yet taking its start from the Divine, and bearing within itself Divine possibilities — think, I say, of this Humanity as specially created that it might become the perfect instrument by which the Divine might come and dwell among us. Through many ages Jehovah God had filled angels with His spirit, and so had made Himself present throughout the universal heavens. And, mediately through the heavens, His Spirit had gone forth to the sons of men. But a time came, according to prophecy, when a cloud of iniquity spread itself between God and humanity, so dark, so dense, as to be almost impenetrable to the purer influences from above; and then the Lord God took the last, the extreme step; “bowed the heavens” as the Scripture expresses it, “and came down,” — not as at Sinai with lightning flash and thunder-clap; not by suddenly

standing upon the earth, in the fulness of His glory — but, as the Scriptures had long ago declared, by the seed of a woman; by the formation and birth of the Humanity of Jesus Christ, to be the special instrument by which in time the very love and wisdom and Spirit of God might gradually come down into these humbler planes of life in which men dwell, and become so established in them as henceforth always to exert an immediate and saving influence to them.

Very like our humanities, in all that pertains to the growth of the natural body and the natural mind, was the Humanity of our Saviour. The same tenderness and helplessness of the infantile body; the same possibility of weariness, hunger, thirst, pain; the same exposure, too, to the assaults of evil, resulting in internal struggle, temptation, and sorrow. Gradually the Divine life of love and wisdom became fully established in the several planes, which by incarnation existed in the Humanity; removed whatever was limiting or imperfect in them, and made them Divine. First those which were inmost or highest, and on a line, may we not say, with the life of the holiest angels, then those next below. And thus, in this invisible and quiet way, the Divine kept coming down into these planes of life in which angels are; establishing Himself in those degrees; making them Divine in Himself, removing every least imperfection, filling them, glorifying them. And later on this same process began to take place in the lower degrees of thought and affection — those in which we now are. And here the process was more slow; for here there were more imperfections. Here, too, there was a stronger appearance of separateness from the Divine, from whom the Humanity was living. Here were direct assaults from evil spirits; here were experienced the despising and rejecting of men; here amid depths of sorrow and anguish which we cannot fathom was the putting away of every least thought or wish which loving friends, which cruel enemies, which bodily dangers, ay, which “the pains of hell” could prompt, and which looked to self-vindication and self-preservation. Every imperfection, every human or earthly limitation was removed, until here, too, in the planes of life in which we are, not

excepting even the physical, the Divine of the Lord became established. We think and feel as men : the Lord, standing in our place, and amid our conditions, learned to think and feel, and does so now, as God. And so, in this marvellous, yet ever silent, hidden way, step by step, in every degree of human life, the Lord, first thinking and feeling as the angels and as we do, gradually put away all the limiting things of their and of our thought and affection, and then came to think and to feel Divinely.

And I like to think of this somewhat in this way. Far back in the Lord's human life, because of the difference in its origin, and the far greater richness of that primitive mind which was Divinely begotten, the Lord was conscious of a feeling of intense love. Whence that love was, whence that nameless delight, the intense yearning, the little Christ child could not at first know. But I think of Him as gradually becoming conscious of it ; and then gradually realizing that He alone had it. I think of Him as gently learning through the opened Scriptures whence this love was, and why He had it, and how it was to become His very life. And when the truth of His real mission had grown bright before Him, then how beautiful it is to think of Him as planning to bring all that He could of this loving power to others, to bring them new life — the life of His Spirit.

How wonderful it all seems, and how reassuring ! Amid the changing of opinions ; the man-made religions which spring up, and totter, and fall ; amid the false Christs and false prophets who beckon for a following, how precious, how restful this blessed certainty of the God-in-Christ, standing quietly among us !

“ Amid the weak, One strong,
Amid the false, One true,
Amid all change, One changing not, —
One hope we ne'er shall rue.

.....
In whose sight all is Now.
In whose love all is Best :
The things of this world pass away, —
Come, let us in Him rest.”

Roxbury, Mass.

JULIAN K. SMYTH.

A VISION OF HELL.

A HEAVY thought comes to the troubled brain,
Aweary on a bed that knew not sleep ;
A thought of sin and of the utter death,
The silence and the horror of the damned.
And through the darkness came a lurid glare,
A faint, pale light, such as the waters thrill
Behind the vessel, when the throbbing keel
Paints plastic furrows on the darkened deep.
And in the light a haunting fear of forms,
That were not, yet might be — indefinite,
Yet terribly distinct. Souls turned upon
Themselves in utter woe and agony.
So full of power, yet so powerless ;
So full of love, yet knowing naught but hate ;
Hoping for hopelessness ; alive in death.
Far as the eye could reach, a countless host,
Of troubled forms marshalled in dread array.
And as the eye beheld the nameless dread,
And sank and closed all powerless to count,
The dreadful thought gnawed deep into the heart :
“ Are countless hosts thus doomed to live in death ?
Must earth feed hell forever with dead souls
That float away upon the sea of sin
Into the depths of conscious misery ? ”
Then suddenly a voice rang in mine ear,
Loud as a clarion note, yet low and sweet,
As when a mother croons her child to sleep :
“ Who speaks of countless hosts, thou blinded seer !
How long must I bear with thee ? Come with me.”
And lo ! as though up-borne by tempest-wings,
I hovered far above the sleeping earth ;
The huge ball rolling in a sea of light,
Burst on my vision like a dream of day.
“ Gaze outward,” said the voice, “ to North and South ;
Turn upward to the East, look to the West ;
What seest thou ? Tell me, what seest thou ? ”
With stamm’ring tongue and trembling lip I said :
“ Light, naught but light : Infinite, boundless light.”

“Now turn once more upon the earth thy sight.
“Look, steadfastly.” I looked. And far below,
The sleeping globe rolled through the sea of light,
Dogged by a banner shape of deepest shade,
The shadow of itself cast on its track,
Like evil omen in the wake of joy.
“Thou seest?” asked the voice. I answered, “Yea.”
Then spake the voice again and soft its tones,
Soft as the breath of angels — low and sweet,
As when a mother croons her child to sleep :
“Now, look once more and tell me how thou wouldst
Compare the shadow with the sea of light.
Is each to each as hand to hand would be?
As man to man? As sun would be to sun?”
Nay, Unseen One, not thus would they compare ;
Perchance a spar or mast upon the sea,
A mote that floats in an eternity,
A day of sorrow in a life of joy,
A note of discord in a symphony
Of peace and rest, in endless harmony.”
Thus spake I, and the gentle voice replied :
“Right truly spoken, Seer — and thus is hell.
The superstition of the ages may
Have peopled hell with myriad forms of death,
With all that spake not the fanatic’s tongue,
With all that clave not to the idol formed.
But really, within the realm of Love,
The realm of Mercy, boundless, infinite,
The mote called Hell floats as yon shadow floats, —
A spar, a mast upon an endless sea, —
A mote that floats in an eternity.
So few the hearts that God’s love cannot reach,
Compared with myriads that are ever blest,
That see His Face and joy to know His will,
That as the grain of dust is to the sun,
And as the drop is to the ocean’s mass,
And as the moment to Eternity,
Is Hell to Heaven.” And the voice had ceased.
And through the heart stole a celestial peace,
As when a mother croons her child to sleep.

SUCCESSION IN THE MINISTRY.*

WHEN our Lord said to His disciples, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain" (ST. JOHN xv. 16), He announced the principle that both the truth of doctrine and the life of that truth is from the Lord alone. (A. E. 409.) Spiritually regarded, therefore, all power to teach true doctrine and to lead to good of life thereby must equally come from the Lord alone. No one will doubt that the true calling and mission and endowing of the ministry with all the gifts of real apostleship are of the Lord only, since this is in accordance with the general law that all influx is of the spiritual into the natural, and not the reverse. "Ye have not chosen Me, but I have chosen you."

But the Lord in operating upon and with men employs men as His instruments; and He does this not using them as blind machines, but as free beings acting from their own intelligence and choice. Hence in communicating truths of doctrine the Lord employs men to receive and write down, and, in greater or less measure, to understand His revelation, and He also employs men in leading others, by means of such doctrine, to the good of life. That those who are so employed as the Lord's instruments in teaching doctrine and leading men thereby to the good of life, constitute a distinct order, or a distinct form of use in the general structure of society, will hardly be disputed by those who accept the writings of the New Church. Not only does the Word furnish the example of a clearly-defined and Divinely-appointed priesthood in the Old Testament, and a chosen body of apostles in the New, commissioned by our Lord Himself to go and preach and baptize, upon whom He breathed, in token of His imparting to them the Holy Spirit from Himself; but the writings of the New Church refer frequently to the min-

* Annual Address to the Conference of Ministers, Wilmington, Del., May 19, 1891.

istry as the "sacred order," the "clerical order;" and they speak of this as consisting of those who are set over ecclesiastical or spiritual affairs in the same way that magistrates are set over civil things; or, in other words, that just as the magistracy is not an indiscriminate office diffused generally among the people, so neither is the priesthood or ministry; but that the good or the use of the magistracy, which is that of preserving what is just among the people, is rendered to the whole community through the performance, by appointed magistrates, of the duties laid upon them, and likewise the use of the ministry, which is that of preserving the recognition of the Divine among the people, is rendered to the community by the performance by individual ministers of the sacred duties belonging to them. Thus, while the function of the ministry is eminently and distinctly a spiritual one, yet it has its own external organ in, namely, a distinct vocation or order among men called the ministry or priesthood. (H. D. 311-318.)

Now the question has arisen, How are these ministers to be appointed and commissioned or ordained? While the true calling and true gift of the ministry is from the Lord to the individual minister himself, yet how is this to be recognized by the community, and so his ministry rendered useful and profitable to them? If every one were to assume this office at his own choice and undertake to exercise its duties without any authorization or recognition, save that of the inward call, it would be like every man's undertaking to be the civil magistrate on his own appointment and authority only. It would appear both from the Word and the writings that the outward ordination, or proper setting apart of the minister, is as much a part of his true and real vocation as his own inward disposition and choice; and this is so not because there is an influx of power or of truth from the community so choosing and authorizing, but because their election and voluntary participation in the minister's ordination makes them receptive of his teaching and leadership, and so renders his ministry useful. Thus the choosing, setting apart, and ordaining through the free instrumentality of the community is the

Lord's way of making men his instruments in teaching truths of doctrine and leading thereby to the good of life.

It might appear as if in notable instances of Divine teaching or apostleship, the teacher has received no commission or ordination but that of the Lord Himself. So men have come forward in ancient times from the ranks of the Roman army and fought their way to Caesar's throne with no election or authorization but that of their own determined will. Swedenborg was a Divinely-illuminated teacher called to his office, it would seem, by the Lord alone, and the original apostles had no other ordination but that of the Lord's own immediate call and appointment. But these instances do not at all invalidate the general principle that in order to a useful ministry the people must recognize the proper authorization of the ministry; and the best form of this recognition is their participation in his election and ordination. Our Lord Himself recognized this where, as it is recorded, "He did not many mighty works there because of their unbelief" — that is, their state of non-reception; and the constant appeal is that men will believe in Him as the sent of God — that is, that they will accept Him as having authority, and so, through their belief in Him and acceptance of Him as their Divine Teacher, enable Him to teach and bless them.

Our Lord also commanded His apostles, when He sent them forth to preach on His authority merely, that they should nevertheless avoid or go out from those cities where they were not received; thus in a manner preserving the liberty of all to receive or reject His truth, even when its rejection meant their own terrible condemnation and woe.

Swedenborg appeals always to the free, rational conviction of his reader; and he never imposes his own Divine commission, as a means of forcing this conviction, but at the same time he emphatically asserts this his Divine calling, so that to those who do freely receive him his teachings may come as those of the Lord and not of man merely.

In speaking of the means of extending the New-Church doctrines in the world, Swedenborg mentions the universities and the clergy as the recognized and authorized channels

through which the people at large may profitably receive the new teaching.

If we recognize, therefore, that the minister's true calling embraces also his proper recognition or ordination by assent of the people, then the question arises, How is this election to be signified and how is this ordination to be performed? There are evidently two elements or factors to be represented in the ordaining of ministers — one that of the Divine commission and power from above, on the part of the Lord, the other that of the assent and reception here below, on the part of men. The latter takes its form in the election of a man to the office of the ministry by a *society* or an association of societies; the former by the sign of the transmission of the Holy Spirit — the laying on of hands by the *clergy*. (Canons, IV.)

I hardly need dwell on those passages, so familiar to all, in T. C. R. 146, 155, where the clergy are said to be particularly gifted with that Divine virtue and operation, meant by the mission of the Holy Spirit, which consists in the graces of illustration and instruction, and this because these graces have particular relation to their ministerial office (or use) and because their ordination to the ministry conveys those graces; and that to these are added two intermediate virtues which are perception and disposition. That this should be the case in ordination is only in accordance with the general principle regarding spiritual influx, that it is according to the love of any particular form of use by the recipient and his ability to perform that use. As the ability to perform the use of the ministry will be conditioned largely by the acceptability of the minister to the community, therefore, in this sense as well as through the power of the representative sign, the ordination of the minister may be said to convey these graces. In much the same sense we say that a commission given to a public civil officer "clothes him with power." But the graces conveyed or imparted — namely, of illustration, perception, disposition, and instruction — are from the Lord, according to the man's own intelligence and affections, and are in no sense conveyed from the people or by the people who have chosen

him to be their minister. Being from the Lord, the act representative of their conveyance should be done by those who are recognized by the people as the Lord's instruments in the administering of spiritual things, and especially by those of the ministry who are chosen by the church at large to exercise this solemn office.

The idea has been advocated by some that inasmuch as the minister's use depends on his election by the people, therefore his authorization is solely from them, and that, therefore, it is the people and not the priesthood who should lay hands on the candidate, and so send him forth with power to teach and preach.

If they mean by this that the laying on of hands is only a sign of the candidate's due election by the people, then their suggestion would be a reasonable one, although such an act would be superfluous after the announcement already made of his election.

Or, if they mean that the power and authority to preach comes to the candidate solely from the people, and thus that they transfer to him something which they regard as belonging to them all equally, then the laying on of hands by the laity might have this significance, as this sign itself is that of the conveyance or transmission of powers or gifts.

But if the laying on of hands is the representative of the conveyance of the gifts of illustration, perception, disposition, and instruction, and so of the virtues and graces of the Holy Spirit, then as these are not transferred from the people to the minister, but are from the Lord alone, therefore the laying on of hands should not be by the laity, but by the priesthood as representing the Lord. In no sense can it be held that the laity convey the Holy Spirit or the Divine grace of illustration with its accompanying graces of perception, disposition, etc., from themselves, and thus that the preacher preaches from their illumination. No more could it be said that the clergy, in laying on hands, convey the gifts of illustration or other graces of the Holy Spirit from themselves personally; but as representatives of the Lord in their sacred office, their laying on of hands represents the transmission of

these peculiar graces of the Holy Spirit from the Lord, from Whom alone they can come ; and since the fundamental use of the priesthood is declared to be that the Divine exists among the people, therefore it is distinctly said that the Holy Spirit passes through "men to men and in the church chiefly through the clergy to the laity." (Canons: Concerning the Holy Spirit, 5.)

If it were *from* the clergy to the laity that the gifts of the Spirit were conveyed, then the laying on of hands by the clergy would be equally disorderly as that by the laity, since it would imply an assumption by man of a power and a gift that belongs to the Lord alone as the Supreme Leader and Illuminator of the Church. If, where the ministry is already established, the laymen as laymen lay on hands in ordination, they can only do this as representing themselves, since the office of the ministry is clearly that of representing the Lord in His Divine office of benediction and instruction. (A. C. 9809.) As representing the community and the power and authority conferred by it, there would seem to be implied in the laying on of hands by laymen, either the denying of any higher or peculiar graces of illustration as imparted to the ministry, than those which they themselves impart, or else the assumption that the Holy Spirit is their gift ; and thus it would seem to defeat the very object for which the ceremony of ordination by the laying on of hands was instituted — the solemn setting apart of men who, by their own desire and by the people's choice, might become the Lord's instruments for teaching men Divine truth and leading them to good, and so also become peculiarly receptive of the Divine gifts of illustration and instruction. For we are taught in D. L. W. 220, that the "inauguration into the ministry is performed by the laying on of hands, and that touching with the hand signifies communicating." If what is communicated is from the Lord it seems plain that where the ministry exists, whose function it is to represent the Divine among the people, the laying on of hands should be by them in their official and representative capacity ; and that the laity would seek to carefully avoid even the appearance of deriving from themselves that which they desire to receive as from the Lord.

It is stated in A. E. 79, that "to touch with the hand is to communicate to another that which belongs to one's self"; but this "belonging to one's self" is to be understood differently where it refers to men acting in their human capacity as men simply, and where it is said of those who act as representing the Lord. Thus, in the same number, it is said that "from ancient times it has been customary in the churches to lay hands upon those who were inaugurated and blessed, as Moses was commanded to do in the case of Joshua, because by touching and laying on of hands is meant the communicating and transferring to another what is one's own." But that which was "his own," in Moses's case, was not his private quality or personal authority, but solely the authority which belonged to him in his priestly and prophetic office as the chosen servant of the Lord, and this is what he conveyed to Joshua by the laying on of hands. The Divine gift can be communicated as "of one's own" only by the Lord; and this was the case, we are taught, when "He laid His right hand upon John the Revelator," whereby He imparted life, such as is communicated to those who are in a state of illumination. (*Ibid.*) In the priestly laying on of hands in inaugurations and benedictions it was the conveyance of the Divine that was signified, because the priest here represented the Lord.

But quite otherwise was the meaning of the laying on of hands or the touching of the hand when what was communicated was manifestly not of the Lord, but of man; such was the communication of uncleanness or of disease by the means of touch, as forbidden in the Levitical law; also in the priestly act of laying hands on the scapegoat by which "the iniquities of the children of Israel and all their transgressions and all their sins are put upon the goat's head, and the goat bears upon him all their iniquities into a land not inhabited." (LEV. xvi. 21.) Here, indeed, the priest communicates of his own, but as representing the people, and as transferring by his own hand their iniquities to the head of the scapegoat. It is in this expiatory office that the priest here stands for the people and makes atonement for them by means of the scapegoat,

which is certainly a different office from that of conveying a Divine gift of power, or illumination, or authority.

The same may be said of the laying on of hands by the elders on the head of the calf which was slain as a sin-offering as an expiation for the sins of all the people (LEV. iv. 13, 14); of the prince in laying his hand on the head of the goat which the priest then offers as a sin-offering for the sin of the prince (LEV. iv. 22, 23); and of the high-priests laying on of hands on the calf without blemish which he offers as an expiation for that in which he has offended through ignorance.

Here, in the case of the sin-offerings, it is evident that the laying on of hands means the imparting of what was one's own in a personal and not in a representative or an official sense—since the priest lays his hand on the animal to be sacrificed only when the sin to be expiated was his own; when the prince had sinned then it was for the prince to lay his hand on the victim's head; when the whole people had sinned, then it was for them, through their elders, to lay their hands on the head of the victim to be sacrificed.

Still another instance of the conveying of "what is one's own," by the laying on of hands, and this has been emphasized in the argument in favor of the laity performing the ceremony of ordination, is that of the consecration of the Levites by the laying on of the hands of the children of Israel. (NUM. viii. 5-22.) But here, on examination, we shall find that what was representatively conveyed by the laying on of hands was not any power or illumination from the Lord to men, but on the contrary the offering to the Lord from men of that which was their own. For the law of the consecration of the Levites as rendered in NUM. viii. is in brief thus. Jehovah declares:

All the firstborn of the children of Israel, both man and beast are mine; on the day that I smote every firstborn of Egypt I sanctified them to myself and I have taken the Levites for all the firstborn of the children of Israel: instead of such as open every womb, instead of the firstborn of all the children of Israel, I have taken them (the Levites) unto me. . . . And thou shalt bring the Levites before Jehovah; and the children of Israel shall put their hands

upon the Levites, and Aaron shall offer the Levites before the Lord for an offering of the children of Israel that they may execute the service of Jehovah. And I have given the Levites as a gift to Aaron and his sons from among the children of Israel to do the service of the children of Israel in the tabernacle of the congregation and to make an atonement for the children of Israel.

We see, therefore, that the laying on of hands by the children of Israel was an act of the dedication or devotion of certain out of their number as an offering to Jehovah, "in atonement for their sins" and "that there be no plague among the children of Israel." Hence the act of laying on of hands is here representative of what man offers up to the Lord, rather than of what the Lord by His Spirit communicates to man. We nowhere read that in the consecration of Aaron, or of the priests in distinction from the Levite, the children of Israel laid hands on them, nor in the case of the prophets. (See NUM. iii. 3.) The consecration of Aaron is by crowning and anointing: so of the sons of Aaron as priests to serve with him. These acts were performed by Moses. The consecration of Joshua as the successor of Moses is by the laying on of Moses's hands. We read as follows of Joshua:

He was full of the spirit of wisdom, for Moses had laid his hands upon him and the children of Israel hearkened unto him and did as the Lord commanded Moses. (DEUT. xxxiv. 9.)

And they answered Joshua, saying: All that thou commandest us we will do . . . According as we hearkened unto Moses in all things, so will we hearken unto thee; only Jehovah thy God be with thee as He was with Moses. (JOSH. i. 16, 17.)

Here is a true instance of succession to this prophetic office and gift, where the laying on of hands signifies the conveying of the Divine Spirit and authority; and this is the special instance cited from ancient usage by Swedenborg in A. E. 79, in illustrating the meaning of the laying on of hands.

It would be difficult to see how the laying on of hands by the children of Israel in setting apart the Levites can in any view be regarded as identical in meaning with that of the ordination of candidates into the Christian ministry. It may be said that this act as now performed by laymen would mean

their election of the candidate to serve them ; but the Levites were not chosen by the children of Israel, but by the Lord. Or it may be said that the laying on of hands by the laity means the conveying to him the authority of the church ; but the children of Israel conveyed no authority to the Levites — they merely devoted them as a gift to the Lord accepted in their stead ; and to make themselves all participants in this gift, as if offering themselves to the Lord, they laid their hands on those whom the Lord had selected to be all his own.

I think no one can fail to see the entirely different meaning attending the laying on of hands by the people, in this case, and that of Moses in the consecration of Joshua his successor in the prophetic office. In the former case, what is represented is clearly the offering up of man to God ; in the latter, the conveying of a gift from God to man ; and in the Christian ordination into the ministry, we are distinctly told in the doctrines that it is certain particular graces or virtues of the Holy Spirit that are conveyed to men at their ordination, thus giving the laying on of hands the latter rather than the former of the above significances.

From the above discussion, which seemed necessary in order to remove what I believe to be an entire misinterpretation of Scriptural precedent and authority regarding the laying on of hands in ordination, we may conclude that the orderly mode of the initiation of men into the ministry of the church is first the candidate's election or presentation by the people, and second his formal and solemn inauguration into office by the priesthood in the laying on of hands.

The participation of the people in the making or ordaining of ministers does not end in the presenting the certificate of the candidate's approval or election ; the people participate in the ceremony of the ordination itself through the priesthood who execute the office for them ; for the ministers who perform the ceremony have been chosen by the people, and are maintained by the people for the performance of these sacred offices which belong to their use. Moreover the people by their entering sincerely into the prayers and other acts

of worship that are offered at the ordination, help to make the act that of the whole church and so to worthily introduce and welcome the minister into his field of use.

The question which remains to be considered is that of what is known as "apostolic succession," namely, whether the gift of those graces of the Holy Spirit belonging to the ministry (T. C. R. 155) are to be regarded as conveyed to the clergy and by them only, by the laying on of hands, in continual succession from the first apostles, and whether no lawful ministry can ever arise except by such transmission from this original source.

In the first place we may lay down as a principle that with a new church there arises a new ministry, with directly new commission and new authority — dependent in nowise on any transmission from the old or former church.

The apostles of our Lord were called from their several secular avocations and commissioned and illumined by the Holy Spirit entirely regardless of any contact with or derivation from the priesthood of the Jewish Church.

In the same way we must regard the ministry of the New Church as under the Divine auspices inaugurated entirely independently of any succession of power or authority from the former Christian Church. The ministry was begun among those who were illumined with the new light from heaven and who chose, under Divine guidance, those from their number who might stand among them as their priest and minister. They recognized the office as a Divine provision for the establishment and growth of the church among men, and they did what seemed necessary and right to do, in ordaining suitable ones of their number to this office. And this brings us to the question immediately before us, How is a new clerical order rightfully inaugurated, if ordination can only properly be performed by the clergy, and at the same time there are no clergy? The situation is presented at the beginning of a church in the widest sense, and also in the beginning of national or local churches under circumstances where the induction of men into the new ministry by those already ordained into it is impracticable. The idea that the priestly

gift and authority is somehow given into the permanent personal possession of any body of men as a certain monopoly of their own to be dispensed only at their will, is not only absurd in itself, but entirely without warrant in the history of the dispensations of the past. The apostles received the gift of the Spirit without any reference to an orderly succession from the Jewish priesthood, and we are taught that when a church declines from faith and charity, that is, when those of the church "do not approach the Lord Himself and live according to His commandments, they are left by the Lord, and become as pagans who have no religion; and then the Lord is among those only who are of His New Church." (A. R. 750.)

Moreover we know "that the Holy Spirit is received by the clergy according to the faith of their life" and that "it proceeds from the Lord through the clergy to the laity by preachings according to the reception of the doctrine of truth thence." (Canons: Concerning the Holy Spirit, Chap. IV.) Hence the necessity of a new ministry when the doctrine of truth is no longer taught by the former; and that such a condition would come upon the Christian Church is plainly declared in the Lord's words, "When the Son of Man shall come, shall He find faith in the earth?"

Because the Lord therefore makes use of the ministry as the orderly office or function among men whereby the doctrine of truth is taught and worship maintained, it does not follow that the giving of truth or the Divine illumination is confined to any one body of men as its channel, regardless of their fitness, but that the Lord raises up such instruments as He needs for the preservation of His church at all times, in all emergencies. At the same time, we need not regard the principle of ordination through the priesthood as evaded or abolished, because in the necessary conditions which have been described the ministers of a newly-inaugurated church receive their ordination at the hands of those who have not been before ordained. For these very persons, by the very fact of their assuming such functions, in answer to the need, at such times become virtually the priesthood of the church

for the time being and for that particular use ; their human instrumentality is offered to the Lord for Him to use as if it were that of an established priesthood, for the time, since there is no other to be availed of ; but when the occasion and the need is passed, then this temporary priesthood yields its place and function to that which is now established, and then the succession is maintained through their acts. The only principle of importance to be regarded and preserved in the whole matter is that of our " looking to the Lord " and not to ourselves. Whatever preserves this is sufficient ; and in those emergencies where the ordained priest is not at hand, and yet the function of one is imperatively demanded, then any one who can best serve becomes consecrated by the very demand and the very use itself to the holy and responsible office of a priest for that need. So in ancient patriarchal times before the establishment of the Levitical priesthood, the father of each household was priest for offering its household sacrifices ; so, today, in all Christian Churches, it is regarded as admissible for the parent or other believer to administer baptism in case of urgent necessity. But in all these instances it is distinctly a priestly and not a lay function that is thus temporarily and from necessity assumed, and it is this intention that carries with it all its efficiency for good. For if, on the other hand, the function of the minister is assumed by the laymen when no necessity is present, and when it thereby implies an ignoring or a rejection of the ministerial office, then the ministerial function itself loses all its quality and its use as such, and the acts so performed instead of elevating the mind and the worship upward to the Lord, as the Giver of true doctrine and of the power to preach it to the good of life, will rather tend to turn the thought and worship selfward, and to self-love and its intelligence, as the source and the authority of the preacher's commission.

Even in the brief history of our church organization examples have arisen of a seeming necessity for the originating of a ministry when no ordaining minister was at hand — notably, in the origin of the New-Church ministry in Great Britain, and after that in this country ; and in originating church or-

ganizations of a national character among any new people, it is a question whether the inaugural act constituting the ministry may not properly be assumed by the first nucleus of believers gathered from that people.

The question as to the regularity of such ordinations, which in other bodies, governed wholly by the letter of their laws, might give much trouble and lead to serious differences, need not in the New Church be the cause of disturbance, except where the irregularity comes from the establishing, or the attempting to establish, a principle that is manifestly erroneous and harmful. Judged from the broad ground of consideration of the motive that lay behind these seeming irregularities, we may find that in no instance has there been any purpose to ignore or despise the true function of the priesthood even in ordinations, but that the desire was in every case to meet the immediate need by the furnishing of that which for the time might serve in the place of the consecrated priest, and be accepted by the Lord as the medium of His blessing, and of His illumination of His church through a duly-ordered ministry.

It is true that so much depends on the inward state and quality of both preacher and hearer, priest and worshipper, for determining the fitness of both parties for conveying and receiving the graces of the Holy Spirit, that all discussions of outward formalities or of an external office for effecting these things of the Holy Spirit seem to be peculiarly out of place; and yet when we remember that all inward states seek and demand some expression in order to reach their full effectiveness, and that there is a peculiar power in all these ultimate or lowest forms, which power reacts on the internal states and very decidedly affects them (A. C. 1618), then we shall see the need of external church rites in order to preserve the church internally; and seeing the need of these external rites we should at the same time see the importance of employing those externals which grow out of and so seem to embody such principles and ideas as themselves are most orderly and wholesome and desirable in maintaining a spiritual church and preserving the recognition of the Divine among men.

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FRANK SEWALL.

DESCARTES.

THE period of darkness, as to mental research, which had extended with little interruption from Aristotle, may be said to have prevailed till the time of Descartes. The Stoics, the Epicureans, the Sceptics, the Eclectics, the Neo-Platonists, the Jewish philosophers, cannot be said to have brought new light into the world of thought, but they revived this or that tenet of the Platonic and Aristotelian systems, and sought to transmit it with fresh impetus to posterity. The Christians of an early day were not given to speculation, and were not the equals of their pagan brethren in philosophizing; they therefore received more than they gave, and the result was a mystical and unphilosophical Gnosticism, from which Augustine, though he deserves to be credited with original thoughts which still prevail in some theologies, did not rescue it. The result was a monotonous and essentially sophistical Scholasticism, which labored with the problems of theology but made no advance, in method beyond Aristotle, in affirmation beyond Augustine. From much subtle thought nothing resulted except a gradual tendency to regard old methods as exhausted and to turn from them either in indifference or in the attempt to find a new method less cumbrous and more fruitful.

The unphilosophical tendency of the time is illustrated by Aurelius's view of legal satisfaction, by the danger into which Abelard ran from his recognition of conscience as a guide to truth, by the unpractical but skilful argumentation of Aquinas who became the master of his school, and by the indifference with which the criticism of Duns Scotus and the mysticism of the *Theologia Germanica* was received.

The renaissance put an end to this dark age. Learning revived; the classic Greek philosophemes were studied with fresh ardor and were more fully understood. Science was developed through Copernicus, Kepler, and Galileo, and could not be destroyed by the burning of Bruno (1600).

The invention of printing (1450), the discovery of America (1492), the protest of Luther (1517), had combined with the revived study of Greek philosophy to free the mental air. Francis Bacon was born in 1561, and is by some regarded as the founder of modern philosophy, though his claim rests only upon his suggestion of the inductive method, and his insincerity clouded his name. Hobbes, born 1588, was an original thinker, who might have made an important contribution to philosophy, had he not turned his attention to politics.

It was Descartes who obtained the name of the founder of modern philosophy.

Born in 1596 at Touraine, France, to parents in comfortable circumstances, Renè Descartes (originally de Quartis, Latinized as Cartesius) was educated by the Jesuits of La Flèche, and graduated at seventeen. By nature solitary, inhospitable to the opinions of others, deficient in sentiment, and bearing always with him a strong, dogmatic tendency, he was also fond of society for the sake of hearing others tell their thoughts, and engaged in military service in order to see the world and men. He early began to meditate upon questions of philosophy, but published nothing till 1637 when, at forty-one, being now established in a quiet, secluded life in Holland, he published his *Discours de la Methode*, along with essays on Optics, Meteors, and Geometry, and followed this in 1641 with his *Meditationes*, the former work in French, the latter in Latin. These works were precisely similar in spirit, and nearly so in their field, but they were differently arranged.

In the *Methode* he proceeds autobiographically to speak of the dissatisfaction which his early teaching left in him and his earnest desire to know the truth on other subjects, especially his own being and the existence of God, as clearly as he knew mathematical truths. The Scholastic teaching provoked doubts. He sought for a method which would exclude doubt. He had studied carefully, and had travelled some with this in view, and had sought so to govern his passions as to promote clear thought. The meditative habit he had cultivated, and had isolated himself that he might be more at

his own command. The rules which he framed for his speculations were: To accept as true only that which he could clearly perceive; to divide difficult subjects into their parts; to proceed from simple ideas to those more complex, and to be thorough in his consideration of them. He abandoned the long and involved processes of Scholastic reasoning and sought truth by intuition. Avoiding also disputes and falling in with custom wherever he was, he sought to evolve in quiet a new method of thought.

Having freed his mind of all prepossessions and brought into view only the doubt which he was feeling, he discovered that the very process of doubting gave positive evidence that he was existing as to his thought and so was proved to exist. The dictum *Cogito ergo sum* was the source of his philosophy. His idea of this so proved existence was mathematically clear and sufficiently proven. So with the idea of God as existing. His existence was perfectly clear in view of Descartes', because the man's imperfect existence implied that of the perfect Being from whom he derived it. The certainty of the existence of God is as great as that of Descartes' existence which depends upon it. The distinctness of the idea in contrast with the obscurity of a dream is its proof of veracity.

Having enounced this double ground of conviction, Descartes related that he had already carried his method into the fields of astronomy, cosmology, and anthropology, especially into physiology, and had found it everywhere successful, showing the difference between men and brutes and the immortality of the soul, but that he had concluded to suppress his work on the world, lest he should involve himself in disputes and should seem to assail others. He claims, however, as an excellence of his method that it leads from the study of effects to their causes, and he regrets that he cannot carry it out in all directions, though admitting that his disciples might injure the integrity of his system as they would certainly rob him of his time. He therefore prints just enough to indicate his discovery and satisfy his friends.

The "Meditations" are more elaborate. Warned by the imprisonment of Galileo, and by the unfavorable comments of

Scholastics upon his first essay, Descartes humbly dedicates this one to the *Sorbonne* and presents it as a bit of important evidence of the faith. To the learned world, he suggests, in his preface, that criticisms will be welcomed, and replied to with no fear of error on his part.

Beginning as before with the indulgence of doubt, he discredits the testimony of the senses and imagines himself thoroughly deceived; but even then the elements of thought, — the simples of which the deceptive compounds are made up like a centaur — must be true like geometry, and it is incredible that God has made us incapable of escaping from illusion; and He certainly gives us the power to suspend judgment and to weigh evidence. Man cannot doubt his own existence, and this is to say that the body may not rule the mind in a matter of sensation; and even the body, deceitful as it may be, certainly has extension, and his imagination, though deceived, certainly exists. Thus, although it may be imagined that God has made man fallible, yet he cannot hesitate to assume that the mind can examine its notions and apply to them the test of clearness. Moreover one reality admitted carries with it God, the Source of all reality.

Man cannot have merely imagined God, for then he would be himself infinite, but he is seen to be finite — nor has man the power to create himself, for he is imperfect. Falsity is imperfect and may deceive man, but this is not God's fault; for He gives man intelligence and free-will — the former to control the latter — and error arises only when a man abuses this gift of God and lets his free-will wander uncontrolled by reason. Such a weakness does not discredit the Creator, for it is a means of strength to the wise man. Matter is real, for it has objective reality, as a triangle has its fixed form of three sides. So of God reality must be thought, as valley with mountain. God need not be thought of at all, but cannot be thought as imperfect. The idea that He exists is forcibly clear as soon as presented, like a fact in science. This is the key of knowledge.

Man may imagine, but he cannot conceive unless with a clear idea. His feelings declare objects. The senses may

deceive, but thought comes in to correct them. And these feelings must have a subject, and the subject mind must be able to work upon them and to correct itself if necessary. The union of soul and body is so intimate as to afford a mutual proof. Other minds afford a test of our notions. Poison may taste well, it is true, but the exception proves the rule. The body is divisible, the soul clearly otherwise. The mind deals with a part of the body — the brain. The feelings, though sometimes misleading, give saving help to the body, and our dream feelings are easily corrected by comparison.

These conclusions, presented in the "Meditations," were greeted with objections, as Descartes had expected, and he published a collection of them as addressed to him by Carterus, Mersene, Hobbs, Gassendi, and others, and made reply by reaffirming his original ground. The most serious objection was made to his ontological proof of the existence of God, "*Deus cogitatur, ergo est*," and to this Descartes replied by declaring that we can only think of God as infinitely powerful, and we can only think of infinite power as existing, that is, as able to exist. He did not perceive that the necessity which he thus described was one of thought merely, and that a necessity of thought may or may not be a necessity of fact. A better point which might have been urged was that presented in the third meditation, namely, that the idea which we have of God could not have been put there by any one but God Himself, for the finite man would of himself form only a finite and imperfect idea of God. It might be urged, however, that it would be impossible to attribute to God's gift all the varying clear and distinct ideas held of Him by races, ages, and sects, and that Descartes was virtually saying that if God did not exist as he thought Him, He might not exist at all.

Descartes renewed his statement of his system by a Latin publication, *Principia Philosophiæ*, Amsterdam, 1644. This was in effect a reaffirmation, beginning with the principles of human knowledge, subjecting all to doubt as before, and immediately positing the existence of man and God, deprecating Aristotelianism, and placing as the chief of all means of

knowledge clear notions. He grows more self-confident and insists that his method will open the way to wonderful progress. God has neither body nor feeling nor thought as men have, but is infinite, truthful, and without defect.

Matter is, however, the principal topic. Its reality, extension, and motion are thoroughly treated, though it is not till he reaches the scientific field and deals with the sun, vortices, the magnetic current, and the minerals, that he appears to the best advantage, showing a skill in presenting his ideas in brief form and an ability to grasp the results of the investigations of others, which are remarkable in that day of small things in science.

The work on the "Passions" was published in 1650. He therein distinguished passion from action and the soul from the body. He described the life of the body, with its movements and sensations. The soul residing in the pineal gland, — which is the only single and dominant gland — rules the body, corrects its imaginations, and attends to its sensations. There are passions of the body and passions of the soul. The latter are derived from the former. The soul needs the truth in order to contend against its passions, which are separately considered at length. They are good in themselves, but may be harmful by excess. It is therefore necessary that they be restrained by the reason and suffered to go no further than the understanding approves.

Having resided twenty-seven years in Holland, Descartes was led to accept the pressing invitation of the Queen of Sweden to remove to Stockholm and found an academy of science, but he died, soon after, from a disease due to the severe climate, in 1650, at the age of fifty-four.

His merits as a scientist were considerable, for he founded analytical geometry, and made progress in the study of light refraction, the rainbow, and the weight of the air, and he was an intelligent anatomist.

The defects of his philosophical method were due to the inadequacy of its application by him. He did not fully clear his mind of its prepossessions, and his rule to accept only clear and distinct ideas was arbitrarily and imperfectly ap-

plied. His mind essayed to be critical, but was essentially dogmatic, and the fear of the church which restrained him was joined to the natural tendency of his mind to retain the ideas given him by Jesuit education.

Yet he did seek for and did find a new method, which, in other hands, has made greater achievements than he dreamed of, and which, owing its origin to him, has justly procured him the title of "Father of Modern Philosophy."

To the New-Churchman Descartes is introduced by the treatise on the "Intercourse of Soul and Body," and is there presented as a teacher of spiritual influx, in contrast with the physical influx of Aristotle and the preestablished harmony of Leibnitz. This gives to Descartes the appearance of having first enunciated the great law of spirit as superior to body and as controlling body by its inflowing energy. But a careful look at the work will show at once that, in the spiritual world where the narrated discussion took place, neither Descartes nor the others had anything to say. The discussion took place between "disciples" of these leaders, while the leaders were seen at a distance.

This is very important, because in the case of Descartes his followers went beyond him and drew out inferences from his doctrine which were legitimate inferences, but which were not made by him. It was one Geulinx (1625-69) who especially brought out the inevitable conclusion from the teachings of his master that the communication of the soul and body was not by physical influx, which had been the Aristotelian and Scholastic doctrine, but proceeded from soul to body as the latter presented its needs through sensation. This view was termed occasionalism, and was at once recognized as the full development of Cartesianism.

The discussion described, and in which the Cartesian view was vindicated, took place after Swedenborg had completed his treatise, and in response to a prayer that he might be permitted to speak with representatives of the three doctrines in vogue in his time. (See S. B. 19)

Descartes himself held one cardinal point which is expressly condemned by Swedenborg in a fragmentary manuscript pub-

lished after his death under the title of "Invitation to the New Church." He says there :

That today the union of soul and body is not known is proved by the hypothesis of the learned concerning the soul, especially of Descartes and others, that it is a substance separate from the body and in a certain part of it ; when on the contrary it is the inmost man, thus the man from head to heel. Hence it is in the whole and in every part, according to the ancients ; and where the soul is not inmost, there is no life. From this union, all things of the soul are the body's and all the body's are the soul's. As the Lord said of His Father, "All thine are mine, and all mine are thine." (Inv. 13.)

Again he says :

The soul is the inmost man and according to the ancients is in the whole body and in every part, because the life principle dwells in the soul. A part of the body in which the soul is not inmost does not live. Wherefore the union is reciprocal, and hence the body acts from the soul, the soul does not act by means of the body. (Inv. 48.)

Very far from this is the saying of Descartes :

It is to be known that the soul, although it fashions the body, has its principal seat in the brain, in which alone it not only understands and imagines, but also feels. (Principles of Philosophy, Part IV., Sect. 189.)

Instead of any conception of the inmost man, Descartes is always holding up to view the pineal gland. Thus he says :

When one wishes to imagine something which he has never seen, the will has power to make the gland move in the way required to pour the spirits [animal spirits, the finer fluids of the blood] toward the pores of the brain by the opening of which that thing can be represented ; again, when one would attend to consider the same object for some time, the will holds the gland during that time bent to the same side ; again, if one wishes to walk or move his body in any way, the will causes the gland to pour the spirits toward the muscles which promote that effect. (Passions of the Soul, Art. 43.)

In this Descartes stands for nothing progressive, but in his general attitude towards the psychology of his day he was ready to break with Scholasticism and to take a more truly spiritual view. He was very timid, however, and closed his "Principles" with the words:

Mindful of my weakness, I affirm nothing, but submit all things to the authority of the Catholic Church and the decisions of the more prudent.

Cambridge, Mass.

THEODORE. F. WRIGHT.

DEDICATION HYMN.

WRITTEN by Rev. Philip Phelps, D. D., and sung at the dedication of a Dutch Reformed Church in Grand Rapids, Mich.:

O Jesus, our chief Corner-Stone,
On Thee we rest, on Thee alone!
The Rock of Ages, Thou; and we,
As living stones, are built on Thee.

O Lord, accept our offering free,
And may this house be reared for Thee:
On Thee we build, on Thee alone,
O Jesus Thou, our Corner Stone!

In the beginning, Thou wast God:
The heavens, by Thee, were spread abroad;
By Thee was earth's foundation laid;
Thy power upholds whate'er was made.

We bless Thee, O Immanuel!
Who dost in our own likeness dwell;
Thy human nature, temple true,
Wherein the Father's face we view.

Our hearts in faith confessing Thee,
The Christ, the Son of God, to be.
Thy living church, Thou dost maintain,
And gates of death resist in vain.

— *Selected.*

THE FUTURE OF POETRY.*

I THINK that poetry in the future will be more a matter of seeing and feeling, and less a matter of expressing what is seen and felt. The harmonies of the visible creation, the sweep of historic events, the grandeur of man's moral experience — these things become better understood and more profoundly impressive as the centuries roll by. Hence men will learn to see poetry in every field of knowledge and of thought — poetry that will be less a matter of phrase and more a matter of contemplation. Its interpreter will not be the minstrel with his harp as in the days of old; but the man of science who shows us the Reign of Law, the man of learning who links the Present with the Past, and the man of thought who pushes to its last analysis the nature of matter and of mind. Hence the men and women of the future will very possibly find their poetry in astronomical treatises, historical essays, and metaphysical discussions.

But this, if true at all, is only a half truth. The effort and the craving for expression will always exist. It was never more common or more persistent than it is in this age of realism and science; though its achievements are not always high, as witness most of the volumes of poetry now published.

Will the poetry of the future, granting that it must have its own expression, find a full, unfettered, and noble form of expression? We may admit, I think, that it cannot always go on uttering commonplaces. Such volumes of verse as the present dwellers on Mt. Helicon are presenting to the world, may gratify themselves and their friends, but they cannot bring a rich harvest to the publisher or the author, nor can they perform the world at large any service, except that of putting it to sleep. The poetry of the future must have the

* This paper was written for a literary club, and was purposely composed in places in a light and half-facetious style, in order to keep the discussion of a somewhat formidable subject from becoming heavy.

E. H. S.

great qualities of the poetry of the past, if it is to be poetry at all. It must have gravity like that of Homer, grandeur like that of Æschylus, intensity like that of Dante, imagination like that of Shakespeare, lyrical splendor like that of Shelley.

And just here is the difficulty. Will not the human mind be so overburdened with thought and knowledge as to make its utterance of necessity prosaic rather than poetical? Will it not find itself unequal to a manner like that of Sophocles, Shakespeare, Milton, and Keats, and finally abandon the attempt to gain it? Will it not content itself with the expression of great thoughts, sublime conceptions, prophetic visions, and lofty imaginings in rhythmic prose, or some form of utterance not strictly poetical?

Probably to some extent it will do this. I have indicated as much at the beginning. Moreover I think we can see signs of this tendency. Wordsworth tried to broaden the range and the form of poetry, and the consequence was he often dropped into an exceedingly soporific style of expression, as when he wrote the Ode to Mr. Wilkinson's Spade. Browning has tried to pack his poetry with deep thought, and he has succeeded so well, that I fear some of it will never get unpacked by all the Browning Clubs of the future. At his best he is inspired by his thought, and bursts out into glorious passages of song, as in *Saul*; at his worst he becomes metaphysical, as in *Le Saiziaz*, and we bid the poet good-by. The philosopher who now discourses to us from the clouds, may have some very weighty things to say; give ear, ye metaphysicians! you cannot afford to lose this talk. But some of us poor mortals work hard, easily get tired and sleepy, and are so weak-minded that we really want poetry that will amuse us just a little bit. So while this cloud of transcendentalism is bursting overhead, we gather like children round yon minstrel with his harp, who sits on a green bank in the sweet sunshine, and sings to us of love and beauty and joy and home.

Science, learning, metaphysical thought, do fetter the utterance of a poet—that I think we must admit. More-

over, as we grow more self-conscious and more introspective, poetry inclines to substitute the life of the spirit for the life of action, and so it loses in dramatic quality. This we see strikingly in Wordsworth's "Prelude" and Browning's "Ring and the Book," each of them having great qualities, and the latter some very original and remarkable ones. Yet I venture to say that in the long run the world will think vastly more of the Odyssey than of Browning's psychology in verse; and as for the "Prelude," who ever reads it through in these days, in spite of its noble passages and noble lessons? Surely the poetry of the future has great dangers to encounter. Will it rise above them?

I am sure that it will. For in the first place, knowledge, insight, learning, and experience, while they create a danger for the poet, may yet advance and heighten his art, if he can meet and overcome the danger. This Browning does sometimes, and he does it splendidly. For in his greatest utterances he is not only highly poetical but he is poetical in a new and striking way. His finest lyrical pieces have fire, and they sometimes have also new and peculiar effects of melody, which only a man who thought deeply and read widely could have originated. In the "Instans Tyrannus," for example, he seems to have borrowed his conception of melody from music. In "Abt Vogler," as every one knows, he has chosen a musical theme, and has adapted his verse to it with no little success. And in the "Grammarian's Funeral" and other pieces he has, as it were, struck music out of hard, rough sounds, in a highly, original way. And all this I think may be fairly taken as an indication of what highly gifted poets will do in the future.

Again, passion, fire, and intensity, may take new and quieter forms than in the poetry of the past—very different forms indeed from those they took with the Elizabethan lyrists. Hence poetry may have a highly intellectual quality, and still be made up of the "thoughts that breathe and words that burn." Not but that this has been so in the past, but I doubt if in the whole range of lyrical poetry we can find as striking an instance of it as in Browning's "Rabbi Ben Ezra."

The closing stanzas, it seems to me, fairly throb with passion. So here again we see how increased self-consciousness and deliberateness in the poet's art may not interfere with fervor, power, and greatness of expression.

But can the life of the mind and the spirit take the place of action in the poetry of the future? I think not. Man's inner life is indeed a fitting and admirable theme for the poet. He has used it freely and successfully in the past; and he will doubtless use it still more freely in the future. But the one thing can never take the place of the other. The passion in *Lear* needs the action to develop it; you cannot separate the two. The storms that sweep through a man's spirit are of interest to us, even though the conflict of the good and the evil in him takes place in some wilderness, away from the eyes of men. But the story of such a conflict could not make a drama; the hero of it could not be a Hamlet, an Othello, or a Macbeth. Drama, from its etymology as well as from usage, means action; and at least as much external action as will give an adequate background for the passion and emotion that are portrayed. Browning's dramas will be forgotten by all but the student. There is not enough action in them, and they smell of the lamp and the closet.

But whence will come the life of action in the future, and what will be its scene? There are no new worlds to discover. The North Pole is to be explored by means of a balloon, and perhaps it will soon be invaded by the summer boarder, and become the poet's favorite haunt. The uninhabited land of the globe is being rapidly utilized. The nations of Europe are scrabbling to get the biggest slice of Africa. It will soon be useless to cry for a lodge in some vast wilderness, for there will be no vast wildernesses left on the face of the globe. Order, law, civilization, and commerce are reclaiming the whole earth. Arbitration is to do away with war, so we shall not have any more Chevalier Bayards and Colonel Shaws. And under the new Socialism we are all going to be good little boys and girls, and not fight for each others playthings, or call one another bad names.

A very hopeful and millennial view, and I somewhat envy

him who can entertain it. But I for my part believe that the life of the world will flow on in the future very much as it has done in the past. Forever will the conflict of good and evil continue on the earth, forever will light alternate with darkness and peace with storm, forever will selfishness and unselfishness wage the deadliest warfare, and forever will the heroism of the human soul be fired to mighty achievement.

The poet of the future will find enough to inspire him — especially if he can sit on the North Pole!

Weston, Mass.

E. H. SEARS.

DOCTRINAL STUDIES.

GUILT.

GUILT, or the sense of responsibility for sin, is definitely mentioned in several passages, perhaps nowhere more directly than in the description of actual repentance which is found in A. R. 531, B. E. 114, and T. C. R. 567:

Actual repentance is to examine one's self, to recognize and acknowledge one's sins, to hold one's self guilty, to confess them before the Lord, to implore aid and power to resist them, and so to desist from them and lead a new life.

Here the phrase "to hold one's self guilty," *se reum facere*, might be rendered "to convict one's self," or otherwise, but the meaning is plain. One must in effect say, "I have done that which I ought not to have done, I have sinned." For some reason the Potts Concordance does not contain this passage under the heading "Guilt," but it reminds us of the definition in A. C. 5469, "To be guilty is to be in fault." Then A. C. 8388 says:

To confess sins is to know evils, to see them in one's self, to acknowledge them, to make one's self guilty, and to condemn one's self on account of them; this, when done before God, is to confess sins.

The same passage occurs in N. J. D. 160.

There is, however, an apparent opposition to this plain teaching in D. P. 320, where we read :

If man believed, as is true, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate to himself good and make it meritorious, nor would he appropriate to himself evil and make himself guilty of it.

Here the last words are precisely those, *se reum facere*, which we found used in the description of the necessary acts of true repentance, and there is a semblance of contradiction.

In order to see what is meant here it is necessary to read what follows D. P. 320, and so to learn that the subject is the evil of so exalting self that one does not recognize his dependence upon the Lord, nor acknowledge that he is affected by the influences of the spiritual world. Thus he isolates himself and makes himself absolute. In this case he not only arrogates to himself what is due to the Lord, but he makes himself responsible for evil thoughts which really originate with others. Through self-esteem appropriating everything to himself he suffers both a loss of good and an accumulation of evil, which would not be the case if he humbled himself before the Lord, or, as it is put sometimes in the doctrines, if he made himself nothing and the Lord everything. Thus we read in the end of D. P. 321 :

The end of the Divine Providence is good, and this it intends in every act. It therefore does not appropriate good to any one, for it would thus become meritorious, nor does it appropriate evil to any one, for it would thus make him guilty of evil ; but from his selfhood man does both, because he is but evil.

Here "appropriate" is used in its strict sense of claiming to self, and asserting that what comes from without comes from self.

A passage which makes this still more plain is found in A. C. 6324, where the subject is the relation of soul and body :

Spirits who reason much in the other life have little perception of good and truth and therefore cannot be admitted into interior

angelic societies, for no intelligence can be communicated to them. Such reasoned together about the influx of all thoughts and affections, and said, if this were so, no one could be guilty and be punished for any sin. But it was replied to them, if man believed as is true that all good and truth are from the Lord, and all evil and falsity from hell, then he could not have become guilty of any fault, nor could evil be imputed to him ; but because he believes that all is from self, he appropriates it, for his faith does this ; thus evil inheres and cannot be separated from him ; yea, he is such that he will be angry if told that he thinks and wills from others and not of himself.

This passage, it will be seen, raises and answers the question which a comparison of T. C. R. 567, and its kindred passages, with D. P. 320, may raise, and it must be noticed that the answer holds D. P. 320 to its full force as describing the innocence of a life which looks away from self to the Lord. This is expressly said in A. R. 224 :

Every one becomes guilty who believes that he does from himself either good or evil, but he is not guilty who believes that he does so as of himself.

It is a remarkable fact that when this account of a discussion which contains these words was rewritten for the press in the preparation of T. C. R., the following words were added :

For if he believes that the good is from himself, he claims for himself that which is God's ; and if he believes that the evil is from himself, he attributes to himself that which is of the devil. (T. C. R. 621.)

This certainly is ample explanation. Since no one is perfect, he finds on self-examination that he has been guilty of acts which were not orderly, but he also should understand that humble confession before the Lord decreases this guilt, by leading him to perceive the source of evil in infernal spirits, and he thus escapes evil, which more pride might lead him to attribute to himself.

PROVIDENCE.

A CORRESPONDENT notes an expression in the April number as to "providentially provided events" and asks for an explanation. The distinction between provided and permitted events is one of great importance, but for the present it may be sufficient if we quote two brief passages:

From eternity all things are foreseen by the Lord, but evil things are foreseen and good are provided. (S. D. 2718.)

What is from the Lord is more nearly or more remotely from Him, and is said to be of His will, of good pleasure, of leave, and of permission. What is of His will is most directly from Him, what is of good pleasure a little more remotely from Him, what is of leave still more remotely, and what is of permission the most remotely. (A. C. 9940.)

THE LATIN EDITION.

IN the same beautiful form which has been remarked upon by us before, the twelfth volume of the American Swedenborg Printing and Publishing Society's Latin edition has appeared, this issue being *Heaven and Hell*. There are about four hundred pages of large, clear type with *contenta*, *index*, and *notæ criticæ editoris*. Rev. S. H. Worcester, as before, has done the work, correcting errors in the original and in the Tafel editions, and always calling attention to any change of this sort by a note. He had much to do in verifying the many references to the *Arcana*, and has in some cases found that the numbers needed changes, as from 1094 to 1904, 2247 to 2447, and so on. This is the only edition which has the *contenta*, taken from the author's manuscript, but not before printed. What a monument Dr. Worcester will have in these books!

THE POTTS' CONCORDANCE.

WE rejoice over the receipt of a double number, containing parts 42 and 43, and carrying the work into the letter H. Enough has perhaps been said of the value of the work, but we are freshly impressed with the service which Mr. Potts is performing for us as we go over this number with its pages on Gold, Good, Grand Man, and so forth.

BOOK NOTICES.

SWEDENBORG'S SERVICE TO PHILOSOPHY. By S. C. EBY. Peoria, Ill. : J. W. Franks & Son. 1891. pp. 48.

WE wish to express our indebtedness to Rev. S. C. Eby, of the New-Church Society in Peoria, for printing this neat pamphlet, which contains an essay read by him to a philosophical body called the "Akademie" in Jacksonville, Ill. Of course he was obliged to write very briefly and to leave out all extracts, but he succeeded in treating of "Swedenborg as a Philosopher, The Point of View, Ontology, Noetics, Metaphysics, Aesthetics, and Ethics." Beginning with giving evidence that the doctrines of the New Church contain a general philosophy, he goes on to touch upon the great themes of human thought and to show what our system is. The reader will regret that the essay could not have been expanded into a volume, but he will welcome this as a forerunner, and will look forward hopefully to Mr. Eby's future work in this field. To show how clear and strong his style is, we quote a paragraph:

Matthew Arnold was doubtless correct in his canon of criticism for philosophy — that it must be a logical and consistent evolution. Thus he said of Emerson : "He cannot build ; his arrangement of philosophical ideas has no progress in it, no evolution ; he does not construct a philosophy." With this particular judgment on Emerson we have here nothing to do. I quote the principle in order to give it another application. Tried by this standard, Swedenborg is preëminently a philosopher. The temper of his mind is emphatically rational — never resting until the reason why is known and told. From the beginning of his work as an author to its end, he aims at building a true system of thought concerning causes. Having established certain principles as premises, he is unremitting in pursuing them to their conclusions. Even in his earlier works, when his mind was occupied mainly with scientific studies, he had always in view the ulterior end of a rational understanding of the sources and laws of phenomena. There is the amplest "progress" and "evolution" from first to last. And the same is true of all those books which he wrote after the year 1745, when he had become fully possessed of his spiritual conception of God and man and nature. He is a genuine builder, "constructing a philosophy." It is true that these latter writings are mainly theological in their primary intent, and that the philosophy is inseparable from the theology. But this is no demerit. The theological and philosophical sides of the subject illustrate and enforce each other. Moreover, a work like Swedenborg's "Divine Love and Wisdom" is as distinctively a philosophical treatise as Kant's "Critique of Pure Reason." It may be more than a constructed philosophy — it

certainly is that at the least. Its specific purpose is to discover causes, and from that vantage-ground to see effects or phenomena.

Copies may be had at our office. Price, 25 cents. The pamphlet will be a useful tract for some minds.

GOSPEL CRITICISM AND HISTORICAL CHRISTIANITY. By ORELLO CONE, D. D. New York: G. P. Putnam's Sons. 1891. pp. 365. \$1.75.

THIS handsome volume is further described on its title-page as "A Study of the Gospels and of the History of the Gospel Canon during the Second Century, with a Consideration of the Results of Modern Criticism." Dr. Cone does not say who he is, but we believe him to be a Universalist. He has treated his subject elaborately and with method, making twelve chapters with the titles: The Text, The Canon, The Synoptic Problem, Mark, Matthew, Luke, John, Eschatology of the Gospels, Dogmatic Tendencies in the Gospels, The Old Testament in the Gospels, The Gospels as Histories, Criticism and Historical Christianity. Of Dr. Cone's point of view it may be enough to say that he follows Dr. Martineau, and therefore represents the negative criticism of the present day. This makes a presupposition that only the merest humanitarian view of our Lord can be right, and that all that is said of His miraculous conception, of His mighty works, and of His second coming must have been added to the original documents by enthusiastic men. Thus "the tendency of the fourth evangelist to glorify the person of Jesus perhaps best explains the character of his apprehension and record of the 'signs' which he ascribes to him. His public ministry is introduced with the amazing miracle of turning water into wine — a miracle which appears to be entirely uncalled for, except to 'manifest his glory' and become a 'sign.'" Here we see the tendency of those who deny the Divinity of our Lord to disparage that Gospel which most fully declares it. Dr. Cone's view is that John did not write it, for it was written in the second century, by "a great Unknown." He believes that "Jesus left to mankind no word respecting a second coming in person; that he taught nothing concerning a general judgment; that His real Gospel, when freed from Jewish-Christian accretions, is not at all a Book of Revelation disclosing celestial arcana." He therefore rules out all reference to Old Testament prophecy, saying that "the hermeneutical method of the evangelists was a false method, and it is fruitless to attempt its defence." Dr. Cone's summary is

that the "Gospels are different from histories, more than histories," of course exceeding history when they tell of anything Divine.

The view which Dr. Cone represents utterly excludes internal evidence and overrides a vast amount of external evidence. To New-Churchmen his ideas seem the merest assertions of wilful dogmatic tendencies, of Ishmael mocking Isaac.

BEYOND THE BOURN. By AMOS K. FISKE. New York: Fords, Howard, & Hulbert. 1891. pp. 222. \$1.00.

THIS is the latest of the books of the "Gates-Ajar" type, and purports to be "reports from a traveller returned from the undiscovered country." Mr. Fiske's previous book, "Midnight Talks at the Club," has been previously mentioned. Here, as there, he is a newspaper writer, sketchy and rather disconnected, but interesting and suggestive.

The man whose story Mr. Fiske is telling grew up a sensitive son in a loving family and his own life developed happily in marriage, but his father, mother, sister, brother, wife, and babe died within a brief time, and he wandered forth aimlessly till a railroad accident gave him three days of unconsciousness to this world and of consciousness to the other. There he at once found all who had gone, living in one family, and with them he visited one of the planets. Here Mr. Fiske will disappoint his hearers, for he devotes a large part of his space to this Utopia of physical life, giving a "Looking-Backward" description of its prosperity and morality, evidently as a hint to people of this planet. In that planet many inventions had been made, such as the flying-machine, the underground road, the universal language; and there all evil has been abolished by dividing wealth and regulating marriages. As to the spiritual world, Mr. Fiske says very little, except that spirits have no bodies, but they "speak, float, observe," and do various things which are more than thoughts. He is clear however in some respects — true marriages continue; all have something to do; they watch over those still in the flesh; they have the same character as while here; they are not controlled by space; they do not give their whole time to singing praises; and their mental powers go on developing.

As to theology, Mr. Fiske is an Ethical Culturist. He does not understand the Scriptures, and in the Lord he sees only a human nature. He is freed from the old dogmas, without anything but vague aspirations to take their place. We feel that he is greatly

indebted to Plato both for his conception of the cosmos and for his idea of the perfect state, and he has certainly done the world a service in presenting his ideas so clearly, though he gave himself a very small field when he decided that spirits have no bodies.

PROTECTION OR FREE TRADE? By HENRY GEORGE. Published by him at 42 University Place, New York. pp. 216. 25 cents.

IN this book, Mr. George in his usual lucid and incisive language, discusses the old problem with special reference to the wage-earners, and comes to the conclusion that the policy of protection is wrong in principle and practically injurious to the poorer classes. He closes with the words:

The dangers to the Republic come not from without but from within. What menaces her safety is no armada launched from European shores, but the gathering cloud of tramps in her own highways. That Krupp is casting monstrous cannon, and that in Cherbourg and Woolwich projectiles of unheard-of destructiveness are being stored, need not alarm her, but there is black omen in the fact that Pennsylvania miners are working for sixty-five cents a day. No triumphant invader can tread our soil till the blight of "great estates" has brought "failure of the crop of men": if there be danger that our cities blaze, it is from torches lit in faction fight, not from foreign shells.

Against such dangers forts will not guard us, iron-clads protect us, or standing armies prove of any avail. They are not to be avoided by any aping of European protectionism; they come from our failure to be true to that spirit of liberty which was invoked at the formation of the Republic. They are only to be avoided by conforming our institutions to the principle of freedom.

For it is true, as was declared by the first National Assembly of France, that "ignorance, neglect, or contempt of human rights are the sole causes of public misfortunes and corruptions of government."

Here is the conclusion of the whole matter: That we should do unto others as we would have them do to us—that we should respect the rights of others as scrupulously as we would have our own rights respected, is not a mere counsel of perfection to individuals, but it is the law to which we must conform social institutions and national policy if we would secure the blessings of abundance and peace.

The Watchman in the New Jerusalem, No. 1, is a pamphlet bearing also on its front the titles, "What are the Writings of the New Church? How should the New Church regard the Theological Works given through Swedenborg?" The writer and publisher is Rev. A. T. Boyesen, of Stockholm, who asks the following questions, and replies to them by extracts from the doctrines: "What do the Writings testify of themselves? Are they Human Works? Are they Divine Truth? Are they a Divine Revelation? Are they Divinely Inspired? Are they placed on a level with the

Lord's Words? Are they the Words of the Lord? Are they the Second Coming of the Lord? Are they the Lord of the New Church, visible in the Divine Human?" For sale by C. H. Asplundh, 1821 Wallace Street, Philadelphia. Price 10 cents.

THE INDIANS.

BECAUSE we believe that our people are doing wrong in refraining from publicly uttering their convictions on matters of importance to human welfare, so we welcome a well-written pamphlet entitled *An Address of the Representatives of the Society of Friends to their Fellow Citizens on Behalf of the Indians*, Friends' Book Store, Philadelphia, 1891.

THE WINE QUESTION.

DR. JOHN ELLIS has issued a review of an article, by Dr. E. H. Jewett, on "Communion Wine." It is published by Dr. J. N. Stearns, of 58 Reade Street, New York, and contains thirty-two pages.

THE Egypt Exploration Fund's annual report shows the Society to be in a prosperous condition financially, and to be engaged in the magnificent task of making a complete archaeological survey of Egypt. Rev. Wm. C. Winslow, D. D., 525 Beacon Street, Boston, is vice-president and treasurer for America, and will acknowledge subscriptions.

Lesson Cards. Rev. A. Roeder issues pretty cards for young children in the Sunday school. Each card contains a verse of Scripture and an apposite quotation from the doctrines. His address is Vineland, N. J., and he sells them for thirty-five cents a hundred.

The Literary Digest is a weekly compendium of the contemporaneous thought of the world and has lately honored our MAGAZINE by making an extract. It is published by Funk & Wagnalls, 20 Astor Place, New York, and costs three dollars a year.

"*Come unto Me*" is a tenderly-worded and composed song published by Ignatz Tischer, Toledo, O. It is interesting that D. R. Locke, known as the humorist, "Petroleum V. Nasby," should have written so seriously.

WE have received from the Academy Book Room, Philadelphia, copies of T. C. R. nos. 2, 3, "The Faith of the New Church," neatly printed, and of a Hebrew chant from DEUT. vi. The price of each is six cents.

THE NEW CHURCH.

THE GENERAL MEETINGS OF 1891.

ALL our meetings, whether general or local, seem to us important because of the cause which they are called to subserve, and most important of all is the series of general meetings which, for the ministers, last one week, including the sessions held by the Ministers' Council, the Sunday-school Association, the Young-People's League, and the General Convention. To these the annual gathering of the Alumni of the Theological School appropriately adds a fifth meeting.

It was wisely and kindly planned that the ministers should meet in Wilmington, a beautiful and thriving city south of Philadelphia, where they could hold some sessions in a church which most of them had never seen and become acquainted with a Society of which most knew only by reputation. It is a substantial little church of stone which our friends have in Wilmington, and every moment spent in it was enjoyed. The profuse hospitality of the people joined to the courtesies shown by their pastor, Rev. P. B. Cabell, was sufficient to make every visitor feel at home, while it never took his time from the meetings.

As usual the afternoons were given to conferences open to the public, while the forenoons were reserved for business. The first day, Rev. L. P. Mercer read a well-considered paper on New-Church Education, taking the ground that more was required than perfection of methods, and that the training of the young mind must cooperate with the work of the Lord and the angels, ministering to the process of development described in the doctrines. In the discussion which followed there was no dissent from this view, but many practical questions were started, such as the use of rewards and the best way of meeting the child's inquiries as to profound things.

The same evening, May 19, Rev. Frank Sewall delivered the annual address, which is printed in our present issue, and which, dealing as it does with questions frequently raised, deserves a careful reading. What he says about the initiation of a new ministry for a new dispensation is especially noteworthy.

The next day we went to the church after a delightful visit to a kindergarten and a stroll by the Brandywine. The single matter which occupied the Council's morning was the reply to be made to certain German brethren who had called attention to the acts of some German ministers who had formed the German Synod and had ordained other ministers. In this there was a plain infraction of the rules which they were morally bound to regard as binding upon them. It was proposed to state clearly the principle involved and leave the matter there, but some were in favor of administering a rebuke. It appeared plainly enough that the formation of the Synod had been unnecessary and that it was mainly a development of personal ambition, but the opinion wisely prevailed that no attempt should be made to coerce the wayward brethren, though it was held to be right to tell them that harm would come of such disorder as in a small way they were working.

In the afternoon, Rev. W. H. Hinkley read a paper on the "Ordaining Function," which was discussed in connection with Mr. Sewall's, and which we hope soon to print. A very interesting paper followed from Rev. L. H. Tafel on the "Revised Old Testament." He had made examination in particular of the first chapter of Genesis and the first and second Psalms, comparing the old and the new versions and considering both in the light of a rendering so exact as to satisfy the New Church. His general result was that most of the revisers' changes looked in the right direction, but that about as many more still remained to be made. That evening a social gathering was held at the pastor's residence, and was greatly enjoyed.

The next morning, the revised form of the fraternal address to the world, originally proposed by Hon. C. C. Bonney, of Chicago, was discussed. The grand scheme at the head of which is Mr. Bonney himself, and which will result in fraternal interchanges of views by all religious bodies represented at the Columbian Exposition of 1893, was explained and the address was worked upon to some advantage. Between the sessions we benefited by a visit to the Old Swedes Church erected in 1698, and forming for some years a part of the charge of Bishop Jesper Swedberg, father of Emanuel. Singularly enough, he sent out to it a minister named Bjorck, and now we have a Rev. Mr. Bjorck coming over to our meetings to represent our Swedish brethren.

That day, an admirable paper was read by Rev. J. K. Smyth, on

"The Miraculous Conception" and called forth a most valuable discussion. Our readers will enjoy it. Two minor papers were also read, one by Rev. T. F. Wright, on certain possible improvements in the "Statement of Faith" which is printed in the *Messenger*, and the other by Rev. John Goddard, who did not make his comparison of our people to lichens well understood, and so received some adverse criticism.

After reaching Philadelphia, that evening, we attended a meeting of the Alumni. This meeting was held in the auditorium of the church on Twenty-Second Street and was well attended. In addition to remarks giving some account of the year's work, which were made by those in charge, there was a very interesting paper read by Rev. John Worcester on "Modern Criticism of the Word," in regard to which he took a hopeful view. Mr. Sewall also read a paper on the "Need of Musical Training for the Minister." It was a useful meeting.

The next day, Friday, May 22, was fully occupied by the Sunday-school workers, hearing accounts of the schools, listening to papers of value, arranging the lessons for the next year, and so on. The address of the president, Rev. W. L. Worcester, on "Teaching Doctrine," seemed to us of great importance, and wisely suggestive. He does not overestimate the need of making all class instruction go far beyond the teaching of Bible facts and customs. In the evening, instead of the usual addresses, we had the Hofmann pictures of the Lord's earthly life exhibited by lantern with appropriate music. Many saw them for the first time and were much interested.

The meeting of the Young People's League, next day, occupied the morning very fully and pleasantly. Most of these societies can report worthy work and these seem to be flourishing. On the other hand to make enjoyment the principal object seems to injure them. Rev. H. C. Hay read a timely address on "Possessing our Birthright," — that is, making use of our powers to the best advantage. Six new societies were admitted, and their delegates showed much interest. We hope for theological students from these active young men, already doing a measure of church work.

So came about the hour of the meeting of the General Convention, Saturday, May 23, at two in the afternoon. Certain reports were first read which required reference, and then the President, Rev. Chauncey Giles, whose voice showed no loss of its

power, delivered his annual address. But here we are a little confused. The programme said that there would be a Statement by the President at two, and an Address by the President at eight. The annual address is always in order, and is closely listened to, but this year, the preceding address lessened its value. A rule requires the President to make an address setting forth the condition and wants of the Convention. As his interest in the cause ever increases, the President naturally finds one address not enough, but to make two formal addresses the same day is to overlook the fact that addresses can go forth in print, but business must be done while the delegates are assembled. The close of the afternoon session found nearly nothing done, while last year the case was very different. Had a general and prolonged debate arisen this year on any subject, the sessions would have been extended beyond their usual days. We would suggest that Saturday afternoon be left open for business, and that the address be brought within the compass of the evening. In his evening address, particularly, treating of "The Unity of the Church," Mr. Giles was at his best.

The services on Sunday seemed to us all that could be desired. To add to the interest of the Holy Communion, it was preceded by the ordination of one minister, Rev. J. W. MacPherson, and the investiture of Rev. John Worcester with the office of General Pastor. Although the preachers of the day, Messrs. Reed and Smyth, did their parts excellently, we were surprised that both had been taken from one city, when the committee might choose from other parts of the country.

On Monday the reports of Associations showed the best results in those sections where the ministers — especially the presiding ministers — had put in the most work. It will not do for these ministers to bring to Convention either plans or mere accounts of what the unaided Societies are doing. They must render a report of their stewardship. Judged by this test, which is the only one which we know how to apply, some of the reports were of too reflective a tone, but others had the right ring of useful work done. When the name "General Church of Pennsylvania" was called, no report was forthcoming, but a brief communication from Rev. Mr. Benade was read withdrawing his connection. It seemed to us pathetic that an old and very feeble minister should thus take himself away, with a little following, when no reason except a claim of hampered freedom could be assigned. It is certainly promotive

of our usefulness to suppress our sensitiveness and cordially to coöperate with our brethren. In marked contrast with this little defection, comes the vigorous Pacific-Coast Association with its earnest leader, Mr. Doughty, and the newly-formed Society of Jacksonville, Florida. A hasty glance over these reports shows that the associated bodies are able to do much work, and that they reflect in a marked degree the character given to their activities by their several superintendents.

In connection with the Canada Association an interesting question arose, as an attempt had been made to form a new body in its region. The feeling seemed to be, after hearing the representatives of the new organization, that they had acted rather impatiently, and therefore the whole subject was referred to a committee to report next year.

The afternoon of Monday was given to missions. The South, the West, the Pacific Coast, Japan, and Sweden were represented by the speakers, while other home work and the labors of the brethren in Denmark, Switzerland, Hungary, and Italy were described by the Secretary. The meeting was greatly enjoyed. Mr. Giles made a notable speech as an appeal for funds. Mr. Doughty and indeed all, were eagerly listened to. We wish that the speakers had been limited to an average time, and that the contribution had been taken an hour earlier; but it was a thoroughly good meeting, and the subscriptions were unusually large. For ourselves, we should prefer a Sunday evening meeting with five speakers for twenty minutes each, and the much larger congregation of that day.

The business occupied the whole of Tuesday, May 26, and was completed before night. The report on the Washington Church was received and showed good progress, but a little cloud arose when it was intimated that less than national sentiments were prevailing in the plan of the building. It is very evident that, whatever preferences may exist here, there, or anywhere, the plans must be laid and carried forward on the broadest possible lines. The Board of Publication was the only reporting body distinctly in trouble. Given a geographical rather than a practical basis, it seems to have managed its affairs very loosely. The unfaithfulness of its agent seems to have gone on undetected for three years, and no auditing of his accounts seems to have been made at any time. The worst of the report was that it promised no change of method,

and that its invested funds do not stand right. We mean that it is unsatisfactory to have the Board report one item, eighteen thousand, six hundred dollars — the entire *Messenger* Fund — invested through a single Western mortgage company, and to have another fund of seven thousand dollars, reported as “invested,” but with no specification whatever. Contrast with this the report of the Rice Legacy and other financial statements. The Convention’s own funds show a good condition amounting to some fifty thousand dollars, exclusive of the funds of the Theological School.

Late on Tuesday, because the regular committee had made no report, the subject of photo-lithographing the remaining manuscripts of Swedenborg was brought up by a member, and a lively interest was at once manifested. It was voted that the work be immediately proceeded with, and it is to be expected that the new committee to be appointed — Mr. Benade’s withdrawal from the old committee and Dr. S. H. Worcester’s illness making a change necessary — will soon form plans of practical value.

We cannot close our sketch of the proceedings without expressing our admiration of the special and permanent arrangements at Philadelphia. The church and the auxiliary rooms are excellent, and assure the visitor of the energy and devotion of the people. The church is not placed in subordination to other buildings and the book-room is set directly upon the street where it cannot fail to attract the passer-by. The hospitality shown to the ministers and others was ample, and all arrangements seem to have been admirably made, with perhaps the exception of one evening when the social wants of the average member of Convention seemed not exactly met.

The session lacked the presence of a representative from England, and this is a decided deficiency, but otherwise it was a large, earnest, progressive, and fraternal gathering, out of which only good can come.

SUNDAY-SCHOOL CONFERENCE.

THE “Journal of the Massachusetts Sunday-School Conference” contains besides the formal records, an excellent report on Modes of Instruction, and one on Examinations. It appears that the eighteen schools have about thirteen hundred in their classes which are in charge of about one hundred and fifty teachers.

THE RELIGIOUS WORLD.

PRESBYTERIAN REVISION.

THE proverb "from frying-pan to fire" is certainly applicable to the attempt of the Presbyterians to modify their horrible doctrine of predestination to hell. The former reading was —

By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen, in Christ, unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes, moving Him thereunto; and all to the praise of His glorious grace.

The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.

This idea that some were passed by having been especially objected to, the new article leaves out the term but retains the idea. Moreover, in the effort to restore human free-will to a place in their creed, they have made a perfectly self-contradictory statement in the new article which reads as follows:

God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes, moving Him thereunto; and all to the praise of His glorious grace.

The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, "not to elect unto everlasting life," but to ordain them to dishonor and wrath for their sin to the praise of His glorious justice; "yet so as thereby neither is any limita-

tion put upon the offer of salvation to all, upon condition of faith in Christ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer."

A further article on the same subject refers more definitely to the heathen, and again there is a mere tinkering of language, but no real change:

Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet never truly come to Christ, and therefore cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested.

Under this Paul's saying would seem to be likely to make trouble, and he would be charged with heresy for saying:

Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him. (ACTS x. 34, 35.)

NOAH'S ARK.

MR. D. L. MOODY, who has lately been holding revival meetings in Boston, declared that the account of the ark must be received literally. The *Transcript* made some remarks upon the difficulty of following Mr. Moody here, and then a correspondent sent the following, which shows how far a word spoken by one of our people (in this case, Rev. J. P. Stuart) may go:

To the Editor of the Transcript: The article about Mr. Moody and Noah's Ark recalled to my mind one which I have in my scrap-book — cut from some paper many years ago. It seems so pertinent to the subject that I cannot resist the impulse to send it to you for publication.

I believe the Bible is the foundation of all that is good and true, a sure guide when rightly interpreted and understood, not by taking a passage here and there, but taken as a whole; I would have the preacher (whoever he may be) study well the Oriental rhetoric in which it abounds; by such a course its seeming contradictions, which are now such stumbling-blocks in the way of many honest seekers after truth, would be harmonized.

R. C. L.

Rev. Mr. Stuart insists that it is an allegory, and assumes that the ark is intended to represent the church established by Noah and his posterity, into which was incorporated every principle of doctrine and duty necessary for the salvation of man at that day.

To enter the ark was to be confirmed in the life of religion which it represented. The flood of waters he considers the inundation of evil and impiety, and refers to various passages in Daniel, Isaiah, Jeremiah, and the New Testament, for the

purpose of showing that the encroachments of fallacious reasoning and false principles are not only compared in the Scriptures to floods of water, but are actually called floods and the overflowing of rivers. This, he argues, is the real import of the flood in the time of Noah. The perishing of millions by the deluge is to be understood, he says, in a spiritual sense, as the perishing of souls by the overwhelming influence of sin.

In a lecture upon the subject, delivered by Mr. Stuart, he advanced many plausible arguments in support of his theory. A literal flood, like that described by Moses, the reverend gentleman said, could not have taken place. Men of science reject as an absurdity the idea of a universal deluge having occurred since the creation of man. Geology utterly confutes this supposition.

The learned Dr. Buckland and the orthodox Dr. Hitchcock and many others equally worthy have abandoned it, and none stand out for the literal except a stubborn few who make the omnipotence of God the scapegoat of physical impossibilities.

These are Mr. Stuart's views as we find them reported in a Cincinnati paper, and we give them as somewhat startling innovations upon the general belief. (*New-York Sunday Times*.)

THE REVISED VERSION.

THE *Sunday-School Times* has been asked a question, and answers as follows :

I would like to bring up a familiar question—one, however, of which I have not, during the last two or three years, seen any specific notice in the *Sunday-School Times*. What are the prospects, at present, for the general adoption of the Revised Version of the Bible? Its superior accuracy, in comparison with the Old Version, seems to be generally conceded. Are there any valid objections to its use, aside from the sentimental ones? Would you agree with a recent statement of a well-known religious paper to the effect that there is no prospect that any considerable number of Christians will ever adopt the Revised in place of the Old Version? If your space permits, and you think it worth while, I wish this question might be noticed in the "Notes on Open Letters," or elsewhere.

This inquiry has been referred to Prof. M. B. Riddle, of the American Company of New-Testament Revisers, and he replies as follows :

In regard to the adoption of the Revised Version "by any considerable number of Christians," it may be said : 1. That the "Authorized Version" was not fully accepted until fifty years after its publication ; that it encountered far more severe criticism than the Revised Version has yet received. 2. It was not expected by the Revisers themselves that any general adoption would take place for nearly a generation. (This has been repeatedly stated.) 3. No adequate scholarly opposition to the Revised Version has been manifested. A few bishops and other clergy have been somewhat severe in their strictures, but mainly on grounds that Biblical scholarship cannot regard as valid. 4. The great difficulty in the way of its acceptance is a "sentimental" one. The present generation can scarcely overcome this difficulty. 5. But there are other hindrances. Among these, a principal one is the indifference with which the whole matter is regarded. For this, in many cases, the pastors are responsible. They do not teach the people how much

more accurate the Revised Version is. The older ministers have not been trained in textual criticism, and hence they too often measure the comparative excellence of the two versions by their own preferences. They ignore the facts in regard to the better text and better renderings of the Revised Version. It is to be feared that many are influenced by the effect of the New Version upon some old sermons. It is also noticeable that the leaders in the great evangelistic movements rarely use the Revised Version. 6. Another hindrance, which belongs to the "sentimental" objection, is the habit of using the Old Version for devotional purposes, even when the New is used for study. But inaccuracy ought not to be a help to devotion. Accordingly, the prospect of wide acceptance seems at present remote.

IMMORAL LIBERALITY.

THE *New-York Observer* (Presbyterian) points out the evil effect of a liberalized eschatology :

Many years ago, within a few days after being ordained to preach the Gospel, we were introduced to a gentleman who had not attended public worship in several years. His countenance, condition, and reputation gave harmonious evidence of his being addicted to the use of stimulants. After expressing his pleasure at meeting the person who was to be the spiritual teacher and guide of many of his associates, he added : " I wish you great success in your ministry in our city, but if you come here to preach that old notion of a straight line ending at death, with hell on one side of it and heaven on the other, and everybody on one or the other side of that line," which he represented with his extended finger, " then you cannot have me for a hearer, for that idea is played out." Though this man was himself in the condition which he attributed to this rejected Gospel, he had enough intellectual and moral vigor left to demand " an improvement in our eschatology." If he were now living he would be greatly cheered at the prospect afforded by those evangelical teachers who have joined the crusade against the ancient notions of life, death, and eternity.

A HOPEFUL VIEW.

THE *Sunday-School Chronicle*, of London, makes a wise suggestion to those who are thrown into despair by newspaper reading :

Strikes, murder, struggles of political factions, amusements, and sports crowd the columns of the daily newspapers. One scans them often in vain to find an elevating thought, a remedial suggestion for human ills, or anything to remind men that they have any higher interest than that which a blind life within the brain may range over. This is not the fault of the papers. They provide what the public care for. In this sense they serve as a moral thermometer. But what a false impression we should get of the life of to-day, and of the character of the great social community to which we belong, if we regarded the newspaper as a faithful mirror, showing us what manner of men we are. The largest and best part of human life finds no record. Patient industry, self-forgetful affection, constant self-sacrifice, humble trust, and devout aspiration are breathing their holy music through hundreds of thousands of lives ; and only the angels above us catch the sweet and heaven-inspired strains. The publicity given to evil leads

many to think that there were never times so crime-stained and out of joint as the present, and they fear that the half is not told. It may be so, probably is; but still more certainly true is it that the good is not told. But for this salt of goodness would a few thousand policemen be sufficient to preserve order among five or six millions of people, some of them cursed with the worst of human passions? Things must be better than they seem.

THE TRINITY.

THE *Leader* (Baptist), of San Francisco, lately said :

Baptists are saying much more definitely than before, and we believe with a shade of different meaning, "There is one God and no more." When we say that there are three persons in the Trinity, we usually want the second breath to say that we do not mean *persons*. It is our conviction that our theorizing concerning the Trinity is to go on still further. One thought must root itself more and more in our thinking — where is the Son or the Spirit ever mentioned as having authority over God the Father, as God the Father has over the Son and the Spirit? Are we not coming closer to the conception of the God-head as possessing three essential manifestations but not personalities? Who can question, moreover, that the atonement has much more to do with affecting man, and much less with affecting God in His relations to man, than formerly? God is thought of today less as a lawyer, angrily exacting a penalty for a broken law, and more as a Father yearning over wayward children, and entreating them to be reconciled to Him.

We believe most profoundly that these tendencies exist. We are convinced that modifications of belief are to continue. We do not think that anything is gained by radical and revolutionary statements of doctrine, but expect to witness and receive conservative growth.

MILTON'S BANEFUL INFLUENCE.

DR. A. P. PEABODY, speaking of the influence of Greek literature upon the religion of the people, lately said :

We have a parallel case, only not nearly so strong, in our own English literature. In sweet and meridian height of imagination, in awful grandeur, in oases of majestic sweetness and beauty, in full command of the entire gamut of epic song, "*Paradise Lost*" is as transcendent in poetic power as it is unique in its theme, and in all coming time it will be read as we read it now, only with healthful amusement and harmless delight. But who can estimate its baleful influences in the past? It has furnished the popular mind with its appalling and terrific demonology. It has kept alive superstitions that have thrown a veil over the face of heaven. It has made the belief of large portions of the English-speaking world not pure theism, but a dualism, with two antagonistic gods striving for the mastery, and with the scales of victory almost evenly balanced. Even now, though these notions have faded before growing intelligence, if one were to take men and women of middle or advanced age and of average culture, as he might meet them, he would find that fully half of them suppose that Satan is expressly named in the Hebrew Scriptures as the tempter in man's first transgression.

THE TENEMENT CLASS.

MR. J. A. RIIS in his "How the Other Half Lives" makes these points very clearly :

1. That we have a tremendous and ever-swelling crowd of wage-earners which it is our business to house decently.
2. That it is not housed decently.
3. That it must be so housed *here* for the present.
4. That it pays high enough rent to entitle it to be so housed as a right.
5. That nothing but our own slothfulness is in the way of so housing it.
6. That the security of one no less than of the other half demands, on sanitary, moral, and economic grounds that it be decently housed.
7. That it will pay to do it, as an investment in hard cash.
8. That the tenement has come to stay, and must itself be the solution of the problem with which it confronts us.

CHINA'S DEBT TO BABYLON.

Biblia lately reported that :

Prof. Terrien de Lacouperie, the editor of the *Babylonian and Oriental Record*, was the first to advance the theory that the language and literature of China were founded on Babylonian originals. Other students of Chinese and of the languages of the cuneiform inscriptions have since taken up the investigation, and the belief appears to be gaining among savants that Professor Lacouperie has made good his contention.

MR. SANKEY'S WISDOM.

AT a recent convention of Christian workers, the revivalist Sankey said in regard to church music :

In the first place, he would have the service of praise conducted by Christians ; he would have a converted choir, who believe what they sing. He hoped the day will come when we will use more of the Psalms in our service. Mr. Sankey did not believe there was anything wrong in paying a Christian choir, but he believed choirs could be secured that would ask no pay. He would have solo singing sparingly. The solo is not a song of praise ; it is speaking one to the other.

EGYPTIAN ANTIQUITY.

IN the "Nineteenth Century" Prof. Max Muller treats of "The Enormous Antiquity of the East :"

Egyptian chronology, no doubt, carries us much further than the chronology of India. Menes is supposed to have reigned 4,000 years B. C., and if we do not admit a division of the empire among different royal dynasties, the date of Menes might be pushed back even further, to 5,600 B. C. Lepsius, however, is satisfied with 3,892, and Liebleins with 3,893 ; but all Egyptian dates depend on the construction which we put on Manetho's dynasties, and on the fragments of papyri, like the Royal Papyrus of Turin.

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